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The
CHRISTIAN CENTURY
A Journal of Religion

The Terrible Beauty Of the Cross

By Reinhold Niebuhr

An Open Letter To Mr. Hoover

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The CHRISTIAN CENTURY

March 21, 1929

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Next Week

The Christian Century will publish

Is the South Permanently Conservative?

A searching discussion by

GEORGE B. WINTON

Good Friday

It is impossible not to feel the mood of deep seriousness that underlies this issue. One of the editorials speaks of the approach of Good Friday, and as I read on, page after page, the nearness of that day grew upon me. Periodicals, I have discovered, have personalities. Not only do they differ from one another, but they differ inwardly, one issue being clearly set apart from the next. It is no light thing to deal with the issues that are raised on these pages.

Of course I might comment on the article by Professor Niebuhr or the editorial that specifically raises the question, "What Has Calvary to Say?" Or I might expand somewhat the list of practical disappointments with current Lenten practices which Dr. Wright has mentioned, and which I believe will be echoed by most of his readers. But I am going to pass these by in order to give my space to a word or two about the other long editorial, the "Open Letter" which the editor has signed in person. Because of the form in which it is cast, I hope that no hasty reader will fail to discover its very deep and important religious implications.

I was not sure, as I read that open letter, whether it was more addressed to President Hoover than to the Quakers at large. Or whether more to the Quakers than to those of us who are not Quakers. When I see the editor—he's out of town this morning, but I can probably catch him here in the office next week—I shall ask him who it was that he mainly had in mind when he wrote. The chances are that he will answer, "All three."

Is it true that if you are a Quaker you hold membership in a religious fellowship that implies a difference from the people whose lives are on pretty much a dead level of conformity and duplication? And is it true that if you are not a Quaker you are just a member of what the editor calls the "et ceteras"? Has the world a reason to expect a Quaker President to be a different kind of President from a Methodist, or a Congregationalist, or a Unitarian?

If there is anything in the ideas presented in this open letter it seems to me that Mr. Hoover is not the only person involved. The questions which his religious affiliations raise are clearly indicated here. But how about the questions, not indicated, which our religious affiliations raise? If we are not expected, generally, to be different from the mass of those who live by the old shibboleths, why aren't we? What is the true religious significance of our communions?

These are not questions to fool with.

THE FIRST READER.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

Bootlegging a Revolution

DISPATCHES to the New York Times state that the present revolt in Mexico has been made possible by shipments of war material to the revolting generals during a period of many months. Practically all these shipments have been from the United States. In other words, private business interests in this country, having munitions to sell, have supplied this market in Mexico and helped to bring on this attempt at revolution, even though in doing so they have done what they could to undermine the international policy of the United States. The United States government is so deeply interested in maintaining the present Mexican government in power that it is straining every resource of international law and practice to assist it. But its own citizens, keen on the scent of a profit, have done what they could to bootleg in this uprising. Surely it is time that the manufacture and export of munitions were put under government control. Why should the peace of the world be endangered by reckless personal profiteering of this sort? At the first opportunity the senate should ratify the convention now before it to control the international trade in arms, and measures should be adopted for the control of all such manufactures.

Is the United States to Enter the World Court?

IT BEGINS to look that way. Mr. Root has taken a formula to Geneva which, he believes, would meet the senate's fifth reservation concerning advisory opinions. Mr. Root insists that he speaks only as an individual, but he is understood to be the confidant of Mr. Hoover and Mr. Kellogg on this matter. So the representatives of the powers already in the world court are working out the precise terms of the formula which they will adopt for Mr. Root to carry back to Washington. Such speeches as they have made show that they are in a mood to meet the American position more than half way. There is no reason to believe that Mr. Root will fail in this crowning mission of his long and distinguished career. Everything points to his bringing home a revision of the statute which will satisfy the senate and secure a quick adherence by the United States. Except for bitter-ender isolationists, Americans generally will welcome this step. Now that a new international law is to be built up on the foundation laid in the Kellogg treaty, our citizens will be glad to see the United States a member of this international tribunal which may bear such a conspicuous part in the task. With war and the application of military sanctions no longer lurking behind the enforcement of the court's decisions, we believe that the people of the United States will not only welcome this adherence, but that they would be glad—the court statute having been amended—to see their country join without reservations of any kind.

Presbyterians Move Toward Women Elders

NO ONE familiar with the hesitations which characterize denominations will be deceived by the optimism of newspaper reports into believing that the Presbyterians are going to open their ruling elderships to women within the next few months. But the movement to relieve the women of that communion from the official disabilities under which they have always stood is well under way, and will eventually succeed. By a vote of 12 to 6, the Presbyterian general council has proposed an overture to the coming general assembly which will, when adopted, make possible the ordination of women as ruling elders, thus opening to them seats in all local church sessions, presbyteries, synods, and the general assembly itself. They will also thus become eligible for service as ministers of congregations. The general council is proceeding very cautiously in proposing this change in Presbyterian law. Not only does it send the overture along the difficult course which church law provides, requiring approval by the general assembly and by a majority of all presbyteries, but it calls for an additional confirmation in a majority of all congregations before the presbyterial vote is taken. This vote in the congregations will, of course, give Presbyterian women a chance to register their

views on a matter of church law, which is something that they have not been able to do in the past. But it will likewise enormously increase the number of elections which the proponents of the change must win before they can secure adequate recognition of the rights of women in the church. Dr. Robert E. Speer and Dr. Lewis S. Mudge are reported to have led in support of the constitutional change. Among the negative votes were those of Dr. Mark A. Matthews, Dr. John Timothy Stone and Dr. Joseph A. Vance.

The Passing of the White House Spokesman

DOES the general public realize the journalistic revolution that has occurred at Washington with the entrance of Mr. Hoover into the white house? For the first time in years, an American President is announcing his plans and giving his ideas to the public in a responsible fashion. That is to say, the President is being directly quoted. This may not mean much to those who do not follow closely the way in which governmental affairs are managed. Yet it really marks an amazing change of front on the part of the nation's executive. Ever since the time of Mr. Roosevelt it has been the fashion for Presidents, in dealing with the press, to insist that they must not be directly quoted, and to provide that their ideas should be passed on to the public in such a form that, if the public reaction was not favorable, they could disavow responsibility. So we have come to read, in the Washington dispatches, of that amazing host of "well informed members of the administration," "persons close to the white house," "persons in the confidence of the government," and that most preposterous ghost of all, the "white house spokesman." All these terms were euphemisms. The sentiments ascribed to such anonymities were really the sentiments of the President, as expressed during his regular Tuesday and Friday conferences with members of the press. The abuses to which the system was open are so obvious as to need no detailing here. They have already been discussed in these pages. Mr. Hoover, by sweeping away all this subterfuge, shows his courage and his good sense. He has courage enough to believe that his administration can stand out in the open and take full responsibility for its course. He has good sense enough to know that the country will eventually respond to a President who treats it in this candid fashion.

Mr. Hoover's Investigation Covers Wide Field

THE FIRST important announcement to be made by Mr. Hoover, after laying the ghost of the white house spokesman, concerned his plans for an investigation of the situation in regard to law enforcement. A better illustration of the value of the new system could not be asked. Ever since his speech accepting the republican nomination, Mr. Hoover has been committed to an investigation. But the purposes of that investigation have never been detailed, and skepticism as to its worth has been freely expressed, especially in the wet press. The President now gives the country, over his own name, an outline of exactly what he has in mind and of the way in which he means to go about attaining his end. There can be no further confusion. He seeks an investigation, not only of the situation concerning prohibition enforcement, but of far more than that. His commission of jurists will probably give a major portion of their interest to a study of the entire federal machinery of justice; provision for additional courts; more effective organization of detection and prosecution; law enforcement in general; the prohibition situation; narcotics, immigration, and trade restraint, with especial reference to patent rights. In other words, Mr. Hoover hopes to get behind the newspaper furore concerning dry law enforcement—much of which is anything but disinterested—to the underlying condition growing out of insufficient courts and antiquated court methods, which Chief Justice Taft and other great jurists have been emphasizing as the major cause of the growth of lawlessness since long before the eighteenth amendment was adopted. It is an ambitious project, but rightly conducted it may well do an enormous amount of good.

A Victory for Simple Honesty in Business

IT WAS in many ways an extraordinary and dramatic episode which culminated in the victory of Mr. John D. Rockefeller, Jr., over Colonel Robert Stewart in the battle of the proxies for the control of the Standard Oil company of Indiana. The facts underlying the controversy have already been given with sufficient fullness. Colonel Stewart's administration of the affairs of the company has been highly successful from the financial standpoint. Both the volume of the business and the net profits have increased immensely. A stock dividend declared a few days before the annual meeting of the stockholders further advertised the conspicuous solvency of the company and was a strong bid for stockholders' support for the existing administration. Mr. Rockefeller's objection to Colonel Stewart was solely on the ground that his participation in the Continental Trading company affair and the legislative inquiry growing out of it revealed a grade of business morality which he could not countenance. The arguments pro and con scarcely touched each other, for they moved on different planes. One had to do with dividends, the other with questions of right and wrong. At the stockholders' meeting there was little argument of any sort. The voice of the proxies was the only one that counted. Colonel Stewart had the crowd, two to one; but Mr. Rockefeller had the proxies, two to

Colonel Stewart was gratified to know that a majority of the small stockholders and of the employees who were also stockholders gave him their support. On the other hand, it is interesting to observe that the large stockholders, representing that patient class that is commonly supposed to place financial considerations above all others, heeded Mr. Rockefeller's appeal and voted to risk their dividends rather than support a leadership which, as they believed, had been guilty of unethical conduct. This is a heartening incident. There has been a change in the ethics of oil, and the whole business world should find a moral stimulus from this victory for simple honesty in industry.

French Pacifists Still in Penal Servitude

TODAY, more than ten years after the armistice, French conscientious objectors who opposed the war are suffering even more than the normal hardships of imprisonment and the additional hardships of exile in the penal colony in Guiana. It is off this coast that Devil's island lies, made famous by the Dreyfus case. The mainland is little better than the island. French pacifists who have served a prison sentence at home are sent to Guiana for an equal term; those whose prison term was more than eight years are sent for life; and those whose terms of penal servitude in the colony expire and who are technically free to return home, are necessarily without the means of doing so and receive no aid from the government. "Obliged to live without resources in a colony without industry, without agriculture, without trade," most of them die of starvation, exposure and tropical diseases, and those who manage by luck to stay alive have little chance of accumulating the price of a passage back to France. The prison ship which annually brings out a new batch of prisoners, takes none back. The American Fellowship of Reconciliation is raising funds to meet the cost of repatriating these suffering exiles. The United States has so little to brag about in the matter of its treatment of conscientious objectors that caustic criticism of the French policy would be unbecoming. It was years after the close of the war before the last of our imprisoned pacifists was released and many of them have not yet had their civil rights restored. The whole system of penal colonies is thoroughly bad and ought to be abandoned. It is a survival of eighteenth century criminology. It lends itself to every form of unnecessary cruelty, and it puts the abuses which it fosters so far from public scrutiny that the natural corrections of civilized opinion have no means of operating. A nation may, without conscious cruelty, permit the continuance of conditions five thousand miles away which it would never allow under its eyes. Starving exiles have few press agents. And whatever justification there might be for the maintenance of the system for criminals, it is an utterly indefensible and inhuman folly to leave rotting in Guiana men whose only crime is that they knew fifteen years ago what everybody knows now—that war is not national defense but national suicide.

The Manchester Guardian Points to Mr. Levinson

FRIENDS of the effort for the outlawry of war who labored for that cause long before it gained international recognition, cannot but be pleased by the action of the Manchester Guardian in proposing Mr. S. O. Levinson, of Chicago, as a suitable recipient for this year's Nobel peace prize. The Guardian, which is the foremost liberal daily of the English-speaking world, after pointing out the confusion which led the awarding committee last year to give the prize to no one, says, "This time the committee surely will not be at a loss, for there is one who would seem to be the recipient filling above all others the full conditions, Mr. Levinson of Chicago, author of what now is the world famous plan for the outlawry of war." Then, outlining the course by which Mr. Levinson nursed his revolutionary idea from the time of its inception in his own mind until it became incorporated as a new basis for international law in the pact of Paris, the Guardian concludes, "Truly it is a prodigious one-man achievement, and if the Nobel prize is awarded to Mr. Levinson, surely it will never have had a worthier recipient." This is not the first time that this suggestion has been made. It first appeared in the editorial columns of the Chicago Evening Post last summer, soon after Mr. Levinson's life work had reached its consummation at Paris. Since then it has been echoed elsewhere. The Christian Century acknowledges the temptation which it has felt at many times to take up the suggestion, and ask for its support by the general public. Now that the Guardian has made the nomination of this great champion of peace we express our belief that the peace-workers of the world would greet with joy such an award as the Manchester paper has proposed.

Trotsky Again Outside The Pale

EXILE is no new experience to Leon Trotsky. Until the October revolution of 1917 he had spent most of his mature life either as a political prisoner in Siberia or as a fugitive in other lands. New York, which regards him as a menace to a settled world order, still likes to recall that he once edited a radical journal from the safe obscurity of her lower East side. Now Trotsky is in exile once more. His great enemy, Stahlin, who now holds power in Russia, evidently grew to fear that, even when sequestered far away on the borders of Russian Turkestan, there might be enough magic in the name of the old commander of the red army, enough facility in the arts of the underground agitator, to make

trouble for the Moscow regime. So Trotsky and his family were unceremoniously ordered out of Russia. Taken in the dead of winter through tremendous storms to a railway, they were conveyed by slow stages to the Turkish border, where the famous communist was turned over to the Turkish authorities. Trotsky is now in Constantinople. Some reports speak of him as a dying man, stricken with tuberculosis. In other reports he is pictured as practically a political prisoner. Whatever his status, he has freedom and vigor enough to write for the New York Times a scorching attack on Stahlin, the measures by which he attained power, the way in which he has used it, and the program which he has in view for the future. But such is the authority of the communist dogma in Russia that Trotsky seems to have done his own cause great damage by writing. It is not that Stahlin has an answer ready for Trotsky's charges; if he has, he has not made it public. But the mere fact that Trotsky's articles have been printed in a capitalistic newspaper is enough to damn the author. In Russia, likewise, dogma is regarded as more important than truth.

What Has Calvary to Say?

ONCE more, the sobering effect of the return of Good Friday is upon us. With halting minds, men turn to their altars and their oratories, vaguely bewildered, repulsed, by the vast chasms stretched between their own experience and the fact of Calvary. As they pass through our streets, bound for the hours of the climactic Lenten meditation, the physical world without and the spiritual world within break out in war against each other. Is there a place among us for a sacrificial religion? In such a world as ours, in such a land as ours, in such churches as ours, can sacrifice become a living part of our aspiration? And if so, how are we to experience it?

Try to disguise it, to forget it as we will, Jesus' conception of salvation through sacrifice is still incomprehensible to us. Sometimes we think that we dimly apprehend the faith which underlay his death; apprehend it theoretically. But even that faint comprehension in the mind loses in worth and lasting quality at the onslaught of the obvious failure of our lives to bear out the revelation. No truth, so all our teachers tell us, is our truth until it has been translated into our working possession. Therefore our schools seek to guide our children by "project methods." In what sense is the faith of Calvary a "project method" for us?

Confronted by this cosmic denial of all that our social environment most strongly affirms, our effort to make peace with the cross takes one of two forms. We may cheapen it. We may make it into a magical symbol; an amulet. We may make it into an ornament; a trifle for the discerning collector. We may make it into a mean and sleazy word, to be whined out in a prayer meeting or used as a weapon of reproach against those who fail to recognize the worth of our righteousness. Or we may turn away, baffled from it. And this is the more frequent, and the most honest, response of the modern man to the way of salvation that led up Golgotha. Out of his own fiercely demanded, fiercely won, fiercely held safety he looks, a moment, at that figure of the Crucified; then turns away to cry, "What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not."

Except as magic, there is significantly little presentation of the cross to our contemporary life. Ten years ago, fifteen years ago, the cross was being preached everywhere. As men cast aside their last self-reservations, as they offered their lives in the dim hope of some better thing, the pulpit had very little to talk about except the Christlikeness of sacrifice, the salvation that is worked out on a cross. There was a satiric, almost a satanic, perversion beneath it all—this idea that the ends of the Moloch of war and the ends of Calvary could be the same. Yet the blindness which held most eyes was a merciful blindness. And there was a new depth in the preaching of those days. But there is not much of that now. Even in Lent, there is not very much of it. And such as there is often has a mocking sound. To the man and woman who see their child blasted in the world that draws a color line; to the man and woman who see their hunger for a hearthfire forever denied by the crushing weight of poverty; to the man and woman who see their desire for wider wandering and more pleasant ways thwarted by the compulsion to care for the aged, the lonely, the stricken—to such as these and to their kind it is possible to hold up the cross. But not to most of the rest of us.

Of course, there is good reason why we have dropped certain interpretations of the cross out of our preaching and, thank God, out of our thinking. The heart to whom Jesus offered up his sacrifice was not a heart angry with outraged pride or majesty or command. Neither does the moral reclamation of humanity demand an immorality on the part of God. These dark and, aye, murderous dogmatisms concerning Calvary are—except among those who are not willing to pay the price of their own sinning—left behind. But, having left them behind, can we leave Calvary behind as well?

It is at just this point that the implications of the "new thought" sects are most disturbing. No one will deny that most of these religious innovations which have sprung up so prolifically in the last half century have been born in response to a genuine human need. No matter how fantastic the forms assumed, it is only infrequently that one is to be found which does not have at its heart some kernel of truth which the long-established churches have been in danger of neglecting. And in the cultivation of this neglected truth these sects have performed a service sufficient to attract their following. But the disquieting fact

at, with so few exceptions as to be nearly un-n, these sects refuse to admit even the idea of ficial suffering into their teaching. They are dern." They know it has no affinity for the mod-mind.

t Calvary stands. It stands, as Reinhold buhr shows so graphically elsewhere in this issue, se ultimately the world goes forward only as expresses itself in sacrifice for a yet unattained unattainable goal. To the Jews—the believers ualistic perfection—it is still a stumbling block. the Greeks—the believers in esthetic symmetry—still foolishness. "But unto us that are called . . ." ed to what? What has Calvary to say?

An Open Letter to the President

DEAR Mr. President:

In assuming the responsibilities of your high office as President of the United States you e stirred the hearts of your countrymen with great es. Their hopes are not merely the expression that generous mood in which the American people et each newly installed President, giving him in e early days of his incumbency the benefit of all bts until the lines of his policies are clearly drawn, are based upon definite knowledge of your past ievements and an especial acquaintance with your sonality. You have impressed your countrymen h your fitness for this high office by your cour-eous acceptance of many grave responsibilities in past, all of which you have discharged with con-uous success, and by your faithful and efficient lication to the details of every task which you e undertaken. You have given us ample reason to eve that you bring to your great office a con-ctive imagination capable of reaching a states-ly solution of the profound, complex and urgent blems which confront the nation. The noble ad-s with which you launched your administration added to our confidence.

As a citizen I have my personal views concerning tters of specific policy with which you will be deal-but of these I do not care to speak at this time. resume most respectfully to address you on a mat-that is more vital to the welfare of the nation than specific policy which you may be called upon to ermine. Indeed, all your policies are involved in d will be affected by it. As President, you mean ly more to the nation than the sum of all your cies. Back of the President's acts stands the sident himself. Your countrymen have a stake only in what you do, but in what you are. Our fare is affected not alone by the President's cies but by his personality.

Few Presidents in our history have carried with to the white house just the same kind of popular hope as the people have invested in you. There is something wistful in the confidence we give you. Mr. Wilson and Mr. Roosevelt entered the Presidency backed by an extraordinary public appreciation and trust. But the popular feeling toward them was based upon the sense that we understood them. They were more or less calculable personalities. We trusted them to act wisely and righteously. But our confidence stopped there. We did not expect them to surprise us by opening up any new dimension of political action. We expected them to conform to the highest standards within the recognized dimensions of statecraft. You, Mr. President, begin your administration with not a whit less of popular trust than the people gave to Roosevelt and Wilson, but at the same time there is a widespread feeling that you may surprise us by carrying our national policies to new levels of action.

This feeling has never become articulate. It was not expressed in the campaign. The restraint under which you conducted your candidacy, following, as you did, the political course of least resistance, gave no occasion for its expression. But in a large body of your most discerning fellow countrymen there exists a feeling that in Herbert Hoover the nation has chosen a new kind of President, a man who brings to his high office certain qualities of mind and character which have never before been represented in the presidency, and whose influence upon our national life will therefore write a new kind of chapter in American history.

The qualities to which I refer have not been as yet publicly demonstrated. We do not find any striking evidences of them in your record, remarkable and admirable as it is. Our belief that you possess them is itself a hope or an inference, more than a belief. We impute these qualities to you because of your background, because in your earlier years certain fundamental convictions were woven into the texture of your nature, and we dare to believe that these are still among your major loyalties. Let me be more explicit.

You were brought up a Quaker. In so far as you reflect the Quaker outlook on life and the Quaker virtues you are indeed a new kind of President. You are the first Quaker ever to be President. In you for the first time in any country the Quaker tradition has reached a place of major power. There is something thrilling and challenging about it. And sobering too. Three centuries of this tradition now will seem to find their most conspicuous personification in you. It is your uniqueness that you bring a new religion to the white house, a religion which has a direct bearing not only upon the character of its devotees but upon the policies of government. Quakerism has always been aware of the conflict between the principles of the Christian religion and the accepted ways of governments. No other group of Christian people have combined so sensitively as have the Quakers the personal virtues of religion and the sense that the

same principles upon which these personal virtues depend must be applied in the social order and in the policies of the state.

America has never had a President whose religion quite so explicitly presupposed something distinctive in national policy. All our Presidents, so far as their religion counted at all, have represented the main stream of Protestant tradition. This dominant Protestant tradition was so woven in with the conventional forms of political, economic and social life, that it has never occurred to any one that a President's religion might be a conscious factor in determining his daily course, or in meeting the supreme crises of his responsibility. If this statement seems too extreme, I will modify it: No previous President's religion has ever stirred any one to imagine that his administration would be distinctive *because* of the distinctive quality of his religion. Our Presidents have been Episcopalians, Presbyterians, Congregationalists, Disciples, Unitarians, Baptists, Methodists, et cetera. The important word in this statement of fact is "et cetera." These denominations are all of one kind. Whatever distinctions may obtain among them, they are of a sort that makes no difference in public policy.

But the faith of the Quakers does make a difference, just as the faith of a Roman Catholic President would make a difference. Catholicism holds definite convictions with reference to the organization of society and to the function and field of the state. Likewise, the Quakers hold definite convictions, though at the opposite extreme from Roman Catholics. In choosing you, the people of the United States rejected the candidacy of a Catholic. Millions of votes were cast against him because he was a Catholic—not because of mere prejudice against his religion as a form of worship, but because of certain social and political convictions which, as a loyal Catholic, he held, and which would surely color the character of his presidency and his specific policies.

As a Quaker, you too, I say, reflect and embody a religious tradition which makes a difference. My purpose in addressing you is respectfully to direct your attention to this fact, and to its implications. The Quakers are a modest people. They number hardly more than 115,000 members in this country. They have in no country attained a position of numerical parity with the leading religious groups. But their modesty is not numerical only. It is a virtue which marks their individual and collective behavior. I know of nothing more admirable than the restraint with which your co-religionists in the Society of Friends have acted in relation to your conspicuous career and your inauguration into the highest office within the gift of mankind. I have yet to see the first printed word designed to capitalize your fame and power on behalf of the religious communion to which you belong. And in numerous conversations with Quaker folk I have been impressed by a beautiful timidity on this score, as if they feared that the high spiritual hope which they cherish for you should be spoiled by being touched with the alloy of denominational ambition.

It has occurred to me, therefore, that one who is not a Quaker, might make this spiritual hope articulate. I am not a Quaker. And one of the chief things I wish to say, in thus addressing you, is that the confidence in you which I described above as "wistful"—this "spiritual hope" which the Quaker communion cherishes for you—is not limited to the modest membership of the Society of Friends. From my own contacts with churchmen in every part of the country I know that it is cherished by multitudes of the best spirits in American Protestantism.

I read, Mr. President, with deep feeling, of your going with your family to the humble meeting house on Irving street to worship. And as I read, I wonder if you can be even dimly aware of the way in which the more discerning Christian public reacts to this simple tribute which you thus pay to the religion of your father and mother, to the honorable Quaker tradition, and to the vital principles of private and public morality which Quaker faith has cherished through the centuries. It is not that, as an outsider, I wonder whether you are aware how Quakers react but how non-Quakers react. Of course all men and women of sound feeling, regardless of creed, approve and admire this simple act of loyalty. But I wish to convey to you the fact that there are multitudes of non-Quakers in all the churches who join you in worship on Sunday with the feeling that they have a moral stake in your presidency, the same moral stake which your Quaker brethren have. They do not belong to the Quaker society, but they share the Quaker conviction and outlook.

If I were asked what religious denomination is growing faster today than any other, I should have to reply, the Quakers. Indeed, I do not know of any other Protestant denomination that is growing at all. True, the statistics make my statement absurd. For they make it appear that the Society of Friends is hardly growing at all, while the Presbyterians, Baptists, Episcopalians and the rest keep increasing apparently, a little ahead of the increase of population. Of course that is not the kind of growth I refer to. Presbyterians are growing, but Presbyterianism is not growing. Episcopalians are growing, but Episcopalianism is not growing. Methodists are growing, but Methodism is not growing. The candid truth is that not one of the conventional denominations possesses a distinctive truth that deserves to grow, or that would make any difference in human welfare if it did grow. The only truth which these denominations hold which deserves to grow is the truth which they hold in common.

But this is not so of the Quakers. For three centuries they have possessed an insight which is now coming to be widely recognized as the very heart of Christian faith. They have held their conviction modestly, because modesty was itself a conviction

have rejected all methods of noisy propaganda, se quiet ways were held to be a Christian virtue. have been undismayed by their failure through hundred years to grow into a great organiza- because they knew that the kingdom of God s not with observation. And now it begins to ar that the silent processes of the spirit have been g effectually upon the historically unresponsive tian church. Its best minds are turning from the lems of dogma and polity and sacrament and or- and ordinance and liturgy which inhered in a re- *about* Jesus, to find in the religion *of* Jesus lf the truth and the way and the life which befit those who would call themselves his dis- s.

This great, silent movement within the general rch is not due alone to the faithful testimony e by the Quakers. Protestantism has been mov- in that direction by influences which arose within own body. Chief of these is modern scholarship ich has discovered the mind of Christ afresh and exploring it with the thrill of a moral adventure. t the Quaker testimony has not gone unheeded. innumerable ways it has registered within the con- ousness of Christendom. But however unregard- of this testimony we may have been in the past, will dispute that the Quakers by their attitude ing the war and their noble service after the war sted the attention of the Christian world. And this attention has now passed from admiring applause to a sympathetic examination of the convictions and ideals which have inspired the Quaker movement from the days of George Fox to our own time.

And now the nation calls a Quaker to be its chief magistrate. It is a matter of indifference, Mr. President, whether your incumbency, bringing as it does the Quaker loyalties into the focus of world attention, shall increase much or little the prestige of the Quaker denomination. But those historic Quaker principles upon which the Christian church is today opening its eyes as with a fresh insight will be immeasurably greatened by your fidelity to them.

Your presidency comes at a time when Christianity is beginning to press hard against the walls of political and economic and social conventions, national and international, behind which crass, unregenerate paganism has long and securely entrenched itself against the influence of religion. Those walls will some day go down, and the mind of Christ will become the mind of the state. We dare to believe that your administration will hasten that day. Not alone the little flock of your Quaker brethren are upholding your hands with their prayers, but a great host of Christian folk in all sects and of all creeds ask God to make you strong and to keep you true to your deepest loyalties.

Respectfully yours,
CHARLES CLAYTON MORRISON.

The Locomotive and the Art Institute

A Parable of Safed the Sage

LIT upon a Certain City beside a Goodly Lake, and I sojourned in an University Club that looked across a wide expanse of Park and Rail- Tracks to the waters of the Lake. And I sate eat, breaking my fast, eating of Figs, and Corn kes and Toast and Coffee and a Doughnut and a rning Paper and a View of the Lake. And the e was Lovely and the Morning Sun was clear. the trains came and went and gave forth no ke. But there arose a Cloud of Black Smoke ch Obscured my Vision and Clarified my Mind.

nd I said, I have known this City since Before the , and that is a long time. And it still lacketh h of being the Lovely City that it is yet to be, but ve witnessed Great Improvements. And I re- ber how for many years there was Great Outcry he part of the friends of Art against the Illinois tral, whose Smoking Locomotives defiled the lake t and were like unto an Hogg-pen in the front l. And I remember how Commissions were ap- ted and Resolutions were Passed demanding that Illinois Central electrify its Terminal. And I mber how the Friends of Art cried out that the tings and the Statuary in the Art Institute were being Ruined by the Infernal Smoke of the Illinois Central.

And now what is this which I behold, and what is it that I see? The Illinois Central hath electrified its Terminal, and the trains come and go without Smoking Locomotives. But that Dense Cloud of Dirty Smoke which I behold ariseth from the Smoke-stack of the Art Institute.

And I considered the matter, and I said, How good a thing it is to have a Scapegoat like the Locomotives of the Illinois Central and how sad it is when they reform. For had the Illinois Central continued with its Smoking Locomotives the Art Institute might continue to preach without itself reforming. Wherefore should preachers beware lest they make their preaching so effective as to rebuke themselves.

And I said, I have known more than one Preacher to convert a Sinful Man, and two or three who have converted a Sinful Woman apiece, and they were themselves made sinners in the process. And I share the solicitude of my friend Paul, and commend it to all Preachers and Art Institutes, lest having preached to others I should myself become a castaway.

The Terrible Beauty of the Cross

By Reinhold Niebuhr

And there followed him a great company of people and of women which also bewailed and lamented him. But Jesus turning to them said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children.—Luke 23:27-28.

THEY WEPT for Jesus and loved him. We always weep for those whom we love. Perhaps it would be more accurate to say that we love those for whom we weep. We may envy the fortunate and fear the strong and admire the wise, but we reserve our love for those who prompt our pity. Pity is sometimes an ignoble form of love. There are those who can love only inferiors because they are incapable of any higher love than that which displays their strength. But an element of pity enters the highest as well as the lowest form of love because the moral beauty which prompts our highest love is inevitably touched with tragedy.

This is the fact which relates the cross of Jesus to the noblest art and the profoundest philosophy. It is rather pathetic that one part of the church should lose the tragic beauty of the cross in its magical conceptions of atonement while another part which disavows magic frequently misses the meaning of the cross because it is too romantic to appreciate the tragic aspect of true beauty. The cross of Jesus cannot be uniquely potent if it is absolutely unique. It is because something universal is revealed in it that it has become the center of the Christian cult and the symbol of the Christian life.

The Futility of Morality

What is it that gives the highest kind of morality the note of tragedy? The simplest answer is that it is its seeming foolishness and its seeming futility. Its foolishness consists in its disinclination to compute the costs of its spiritual adventure. A reasonable life is cautious and shrewd. The consequences of an action are cautiously gauged and the bargains of life are shrewdly computed. If honesty is the best policy, it is well. If righteousness pays, we will be righteous. If an enlightened labor policy in industry guarantees high dividends, we will espouse it. If fair dealing in international relations seems necessary to guarantee peace, we will reluctantly discontinue unfairness. If to seek the kingdom of God means that "all these things shall be added," we will seek the kingdom. As a matter of fact the noblest action is usually the most practical in the long run. But the immediate sacrifice which it demands is usually so great that we cannot depend upon the shrewd and reasonable people to initiate it. The cost is always too great to make its appeal to bargainers. Therefore, most of the world lives out its life in a tepid respectability which avoids both the bad bargains of flagrant dishonesty and the risks of moral adventure.

The saving quality in the life of the shrewd a reasonable people is that in their tameness they mire adventure and that in spite of their caution t love the fool. They express their love in pity. tensibly they feel sorry for the martyred hero, dep cate his foolishness and weep over his agonies. there is admiration in their pity and their love him is the one method at their disposal for payi tribute to the nobilities of life which they are weak to realize, but happily are not too ignoble appreciate.

In Spite of Caution

The great literature of the ages clearly reveals t aspect of human life. Cervantes wrote Don Quix to laugh a moribund chivalry out of court. Wh made it outlast the era which it helped to destro Was it not because Cervantes taught us to weep as well as to laugh at the foolish knight and shrew to suspect that his foolishness had the quality of u mate wisdom? If it is not sinking from the subli to the ridiculous, it might be observed that even i movie age the world pays its tribute to this quality art. When Chaplin was merely a slapstick artist critics rightly paid no attention to him, but when endowed his heroes with an element of pathos persuaded his audience to shed tears amid th laughter at the foolish hopes and foolish longi and foolish affections of his heroes, the critics hail him as an artist.

As a total picture it is probably true that mut love is more perfect than unrequited love. Yet greatest art dwells upon love which achieves no a quate reward. We sense a nobility in the unhap lover which we fail to see in the hero whose love repaid with love. In Ibsen's "Peer Gynt" we respo to the pathetic beauty of a mother's love which f gives an erring son when every consideration of p dence stamps that forgiveness as foolish and va We see in the mother something universal, the path and tragedy of unrequited parental affection. Wh is more perfect in modern literature than Rostan "Cyrano de Bergerac," with its moving characteri tion of a man who could let another garner the swe of a love which he had cultivated? So does art agr with history in finding that love most sublime wh does not count its costs too carefully.

Love Without Reward

As already suggested, it is not only the foolishne but the seeming futility of the martyr's and the vior's sacrifice which wins our affection. Your r Moses always perishes outside of the promised la Having paid a great price for his ends he choo ends which can never be realized in one generati From an immediate perspective his sacrifice is the

e futile. Jesus perishes upon the cross and his ciples mourn, "We thought he would save Israel." d even Jesus is reduced to the cry of despair: "My d, my God, why hast thou forsaken me?"

May we not suppose that there were moments n Jesus hoped to establish his kingdom of love is own generation? Yet his own generation cru- ed him. But the seeming futility of his sacrifice omes the basis of its redemptive power. Since he iated what only centuries can complete, what ld be more perfect than a vivid portrayal of his it of love by which the generations to come would guided and inspired? Those who incarnate love t perfectly must fail because their dream is too e. Yet both the perfection and the futility of ir dream becomes the basis of our redemption, od having provided some better thing for us, that y without us should not be made perfect."

Browning sums the matter up in his "Grammar- n's Funeral":

That low man seeks a little thing to do,
Sees it and does it;
This high man with great things to pursue,
Dies ere he knows it.
That low man goes on adding one by one,
His hundreds soon hit;
This high man, aiming at millions,
Misses a unit.
That has the world here—should he need the next,
Let the world mind him!
This throws himself on God and unperplexed,
Seeking shall find him.

It must be observed by way of parenthesis that all agedy is not noble. Or perhaps it would be better say that all pain is not tragic. Sometimes it is rely pathetic. King Lear is pathetic in his love for daughters who hate him and his hate for the ghter who loves him. The characters of Thomas rdy, always enmeshed in the confusion of instinct d the chaos of circumstance, are pathetic. We cry them without being ennobled. If they would only nd up to assert the integrity of their souls against world's confusion! There is no redemptive power their futility. They are victims of life's chaos thout becoming the instruments of a higher order d purpose.

Sacrifice and Nobility

It is not impossible that most of us are so sym- hetic to great tragedy because we know there is a noble aspect of it in the life of each one of us. may be of the baser type but we try to hide that by identifying it with the nobler and sublimer elations of it in life and literature. Frustration be pathetic without being sublime; even voluntary rifice may have a note of tragic beauty in it with- being closely related to the cross. It may be a rifice for ends which must be judged unworthy in light of history or possibly for ends which repre- narrow rather than inclusive loyalties. In every eration the Christian church has been tempted to corrupt the meaning of the cross by identifying it with some contemporary sacrifice or pain which had no point of similarity with the cross except the agony. There is a company of diehards in England to this day who would count Charles I among the Christian martyrs. And as good a man as Cardinal Mercier suggested during the world war that a soldier's sacrifice brought him inevitably into the company of Christian saints. The cross of Jesus is so perfect not only because the sacrifice was so complete but because the end for which it was made was so ultimate and valid.

The Universe and Our Spiritual Experience

The crowning achievement in the tragedy of the cross was that there was no element of self-pity in it. "Daughters of Jerusalem, weep not for me, weep for yourselves and for your children." No word of Jesus is more thrilling and more revealing than this word of pity for those who pity him. When the martyr pities himself it means that he is paying the cost of his adventure without being quite sure that the adventure is worth it and without perfect confidence in the outcome. Jesus had perfect confidence that the cause of love must ultimately triumph. One cause of that confidence was his perfect trust in a God of love. It was only one cause, because there are suggestions in the life of Jesus that he would have made love God even if he had not been too sure that God is love. But we do wrong to separate the two aspects of his faith in this manner for they offered each other mutual support; and that is true of all robust faith.

We interpret the universe in the light of our spiritual experience and we gain new energy for spiritual adventure by our interpretation of the universe. Much of our contemporary moral idealism lacks this sublime faith of Jesus and it sinks in consequence into a morbid pessimism and is corrupted by a self-pity which tries to hide behind a rather too robustious heroic mood. When Henley declares heroically—

Mid the fell clutch of circumstance
I have not winced nor cried aloud;
Under the bludgeonings of chance
My head is bloody but unbowed—

he is pitying himself for all his show of heroic indifference to fate.

It was a sublime insight that prompted the Christian church to accept the cross not only as a symbol of perfect human love but as a revelation of the kind of divine love in which Jesus had his confidence. When dealing with ultimate reality symbols are inevitable and necessary. Only a tragic and a suffering love can be an adequate symbol of what we believe to be at the heart of reality itself. To believe in a God of love without understanding that aspect of his love which the cross reveals is to sink into sentimentality and romanticism. Life is too brutal and the cosmic facts are too indifferent to our moral ventures to make faith in any but a suffering God tenable.

A perfect faith discovers spiritual resources in the universe itself which must come to the aid of the aspiring soul, but it also realizes that the price of this aid is pain. The whole creation groaneth and travaileth; and if God is love rather than power it follows that he gains his victories by pain rather than by force. If there is any moral meaning in the unive there must also be tragedy in it. There is no r beauty without tragedy. Therefore the cross has come both the power of God and the wisdom of G the inspiration of the noblest life and the key to t interpretation of ultimate reality.

The Passing of Dr. Hillis

By Edgar DeWitt Jones

IT IS DIFFICULT to think of Dr. Newell Dwight Hillis as dead. For thirty-five years his was a shining name in the headlines. His successorship to David Swing in 1895 and to Lyman Abbott in 1899 were events of magnitude. His books, brilliant in their way, began to appear regularly with the publication of "The Investment of Influence" and continued up to a few years ago. Dr. Hillis was the idol of young preachers and students for the ministry in the late nineties and first decade of the twentieth century. Go into almost any student's room in those days and you would see "A Man's Value to Society" or "Great Books as Life Teachers" on the shelf or table. Dr. Hillis talked and lectured from coast to coast and many were the commencement occasions when he was the orator. He looked the part. His presence was admirable, his platform attire and manner beyond criticism. The Hillis voice was agreeable, "he had no high tones," and his enunciation was exceptionally good. His message, while not radical, was liberal, modern, stimulating, and ever fragrant with the flowers of literature.

A Poet-Preacher

As a preacher, Dr. Hillis was the master of a new style of homiletics with a genius for the handling of the sermon, title, text, divisions, illustrations—everything. He was a poet-preacher who often soared to cloud-land and he gleaned from many fields, notably biography and history. He was not so philosophical as his great predecessor, Henry Ward Beecher, nor did he have that pulpit prince's spontaneous humor. Beecher knew human nature; Hillis knew books and his range of reading was amazingly wide. He was not a "Bible preacher" as was Talmage, nor given to expositions of the scriptures as was William M. Taylor or Alexander Maclaren. But he could take an unfamiliar text and make it glow, or an old text and put it in a new setting of splendor. Take his sermon on "How the Inner Light Failed" from the text, "He wist not that the Spirit of the Lord had departed from him." Having once read or heard that sermon no one could ever again see that passage of scripture without thinking of Hillis's treatment of a striking Old Testament episode.

Hillis had a sermon on "The Gentleness of Giant-hood," a singularly felicitous phrase. One of his famous early sermons was entitled "God the U wearied Guide," based on Isaiah 40:1-31. It was powerful sermon and the peroration a series of sh staccato sentences which tingled in the minds of h hearers. They are worth repeating here as a su gestion of the Hillis style:

> Work henceforth in hope. Live like a prince. Scatter s shine. Let your atmosphere be happiness. If troubles co let them be the dark background that shall throw your h and faith into bolder relief. God hath set his heart upon y to deliver you. Though your hand faileth and the tool t the eternal God fainteth not, neither is weary. He will h thy judgment unto victory, immortalize thy good deeds, crown thy career with everlasting renown.

Hillis' biographical sermons were immensely ent taining. He loved to preach series on the great r formers, and he made them live again—a movi picture of heroic figures at close grips with life. H was uniquely strong in sermons on current events, calamity such as the San Francisco earthquake, t sinking of the Titanic or the Iroquois theater fi His vivid phrasing, realistic touches, ability to u just so much color and blend it accurately made hi a master of sermons of this kind. Who can forg Dr. Hillis' sermon on the "Sinking of the Titanic" It was perhaps his most striking bit of vivid wo painting. You saw the sea that awful night, the co and distant stars overhead; heard the cries of me women and children, and then this wizard of wor became the prophet of the Most High. He spoke "the unseen light that rested upon the prow of t ship." He instanced the score of little cabin bo who were ordered by the officers to go into the cab and remain there and so went down with the shi He pictured the homes of these little boys back Yorkshire, the meagerness and poverty of their live and the necessity of their early becoming breadw ners. He showed these little fellows courageous going to their death and then he pictured them paradise running up and down the hills of heaven li boys just out of school romping, jumping, skippi He depicted the little chaps gathering great cluste of roses from the gardens of God, weaving them in garlands and casting them out into space, and as th fell earthward they were transformed into halos faith and love, resting at last on the brows of t grief-stricken mothers.

Fanciful? Yes, and for the average preacher, impossible, but on the tongue of Hillis such description and word painting became a vehicle of the Holy Spirit, entertaining, comforting, and inspiring. Hillis was a student of preaching. Some of his finest addresses were on the art of preaching and he left an unfinished volume on the subject. His intimate knowledge of homiletics, his wide acquaintance with the leading preachers of his day, his study of the great sermons throughout the centuries made him an authority; thus he spoke and wrote with conviction and informative power. Lecturing on the new problems of the pulpit and its place in American life and thought, Hillis said:

> The genius of preaching is truth in personality. Mighty is the written word of God, but the word never conquered until it was "made flesh." Truth in the book is crippled. Truth in the intellectual system is a skeleton. Truth in personality is life and power. Always the printed philosophy is less than the speaking philosopher. Wallace and Bruce had their power over the clansmen, not by written orders, but by riding at the head of the host. By the torch of burning speech Peter and Bernard kindled the ardor of crusaders. When to Luther's thought was added Luther's personality, Germany was freed. Savonarola's arguments were brought together in a solid chain of logic, but it has been said that his flaming heart made the chain of logic to be chain lightning. The printed truth cuts with a sharp edge, the spoken truth burns as well as cuts. Men have indeed been redeemed by the truth in black ink on white paper, but the truth quadruples its force when it is bound up in nerves, muscles, and sinews.

Dr. Hillis was a friend and helper of young preachers. He received annually hundreds of letters from ministers asking his advice and usually he answered them promptly and fully. Once when he was lecturing in a small Indiana town he was the guest of a young preacher who was in his first parish. Dr. Hillis was in conversation with his host in the latter's small but well stocked library when the minister was called out of the room for some reason or other. While he was away Dr. Hillis inspected his books and finding one of his own volumes on the shelves the minister of Plymouth church wrote on the fly leaf an intimate inscription overflowing with affection and good will. Several weeks later the young minister came unexpectedly upon the inscribed page and was not only delighted but greatly heartened thereby, for his brief pastorate was anything but a bed of roses. The incident was characteristic.

Unhappy Financial Adventures

Hillis' ministry had its ups and downs and was storm-swept. He aspired to financial fortune and there was a period when he seemed to be on the way to becoming a millionaire. Then the crash came. Financial disaster engulfed him. Friendships of years were strained and broken. Undaunted, he began all over again, confessing to his congregation that he had thought too much of money and not enough of souls. Only a stout heart and a debonair spirit could have weathered so hard a gale. He turned the experience into homiletic gain and spiritual good. No ordinary man could have remained for a quarter of a century as the minister of Plymouth church, Brooklyn. Dr. Hillis' ministry must be reckoned as among the most conspicuous and successful in the annals of the American pulpit.

Effect of the War

The world war wrote an unhappy chapter in Dr. Hillis' career, but for that matter it played havoc with many another preacher of the peace of Christ. It was indeed the time when all of us "went mad together." Dr. Hillis went abroad and spent some time near the battlefront gathering material. He came back to America to lecture from coast to coast on "The German Atrocities." It was a time of intense feeling and hate. One came away from these lectures either aflame with the war spirit or sad of heart—it depended on the mind and spirit of the hearer. That Dr. Hillis believed that his material was true no one would question, although subsequent events have shown that these so-called facts were a fabrication and part of a huge war propaganda. The lurid posters used to advertise these lectures showed Hillis clad in his doctor's gown with a background of burning villages and soldiers assaulting citizens—an episode over which the mantle of charity may well be drawn. Let him among contemporary preachers who is without this kind of a sin, cast the first stone.

It is too early to appraise Dr. Hillis' place in the history of American preaching. We are too close to him to judge aright. He will be remembered for his brilliance, versatility, sermonic genius. He was a prolific writer, and though his books were not extraordinary, they were beautifully written and on the whole informative and liberating. He will be remembered as a stylist if not as a prophet. His place is not high as is Beecher's who, with Phillips Brooks, stands on the highest level of great preachers in this country. Hillis, however, is certain to be numbered among the inner circle of famed American preachers who flourished in the closing years of the nineteenth century and the first quarter of the twentieth. Hundreds of thousands listened to his sermons and millions read them in print. He influenced the style and taste of a generation of preachers, and that is something. To the end of his days he maintained a spiritual glow, an apostolic optimism, and a friendly heart, and this is an achievement indeed.

Communion

FAR, farther than the Isle of Wight
Whose chalk-white shadows gleam,
Dim ships stream out to all the world
Of dreams within a dream.

And *sursum corda* ever sounds,
And hearts are lifted up
By loving hills that hold the sea
Like Wine of Holy Cup.

MARY MARQUIS.

(Written in Bournemouth, England.)

My Lenten Disappointment

By Bruce S. Wright

MY DISAPPOINTMENT is *in* Lent, not *with* Lent. The Lenten season is a period of unusual privilege. Are we living up to the privilege the period affords? So far as I can see the old world moves on quite the same as at other times. And the tragic thing is that after the Lenten season is over the old world will move on quite unchanged from what it was before. My disappointment is not the disappointment of age, I am sure. I am in my prime so far as years are concerned. Nor is it the disappointment of failure. I have a good church, none better according to my own proud estimate. My salary is paid, right on the dot my check comes. Nor is it handed me by an unwilling official who humiliates his minister by hanging on to the check, squeezing the thin paper a bit thinner as he turns it over. It comes to me from the hand of a cheerful treasurer, via Uncle Sam, who gets it to me by the first, or before. My disappointment is not with my congregation. Though my church is down town the congregations are such in number, even in the evening, as to inspire any man who loves to preach. Where, then, is my disappointment? Well, let me set down here, item by item, the causes for this mood of mine.

Lenten Themes

First of all, my disappointment is with Lenten themes. I note that we who preach are not grasping the opportunity to preach on the great themes of life. In these days when men are really hungry for strong, nourishing, spiritual food we serve them weak, mental concoctions that barely keep them alive, let alone build them up. Are recent books, with a poorly-disguised attempt to teach morality through depicting immorality, fit themes for Lenten preaching? Are current plays on the stage, plays of the better sort to be sure, but plays having not the faintest suggestion of a spiritual message, the choicest subjects for Lenten sermons? Is politics a theme-path that leads straight to the soul of man? Preachers choose and walk it during the Lenten period in the confident hope that they are building up the life of God in human experience.

There are great themes for the Lenten period. Themes that grip, themes that abide, themes that satisfy. Life is built up, the soul is nourished by them. Here is a paradox, that ministers while it mocks—these themes, hoary with age, are up to date; they are the most modern themes imaginable. These themes, requiring intellectual strength to handle them, are the simplest in that they go directly to the heart of the problems of our day. A few evenings ago I heard a Lenten sermon that illustrates my ardent desire for Lenten preaching. The preacher was one of the well known preachers of America, recognized as a progressive; every Sunday he brings to a large and influential congregation in one of our chief industrial cities his message of truth. This preacher stood up in my pulpit and said, "Tonight I am going to preach on a theme that is all but entirely out of use; my theme is repentance and salvation." He then unfolded this abiding reality in terms of its application to the individual, to the group, to the social order of our day; how it applies to corporations and communities as well as to persons. That sermon was a lighthouse on a dangerous coast, clearly marking the course we preachers should take in all our Lenten preaching.

Theaters versus Churches

A second disappointment is that in so many instances we are turning to the theaters instead of the churches as centers for our special efforts during the Lenten period. We pick out certain theaters in our great cities and bring to them, for a series of noonday services, well known preachers from other populous cities. Why do we do that? Why do we use the theaters rather than the churches? It is not, in most cases, on the basis of location. I am fairly familiar with the great cities of America, and in every instance, so far as I know, there is a church, or there are churches, that for location would be equally good, or much better. Yet the theater is deliberately chosen, and the doors of the church are kept closed. The churches, which might be thronged during the Lenten period, are empty, while the theaters are crowded.

When was the prophet's throne moved from the pulpit to the stage? This choice of the theater above the church cannot be on the basis of seating capacity. In the instances which I have in mind there are churches down town with a seating capacity fully as large or larger than the theaters selected. Is the choice then made on the basis of attractiveness? Is the interior of the theater, in arrangement, decorations, symbols, so much more fitting and attractive for a religious service? It cannot be that. It must be then that the committees in charge of these special Lenten services believe that they can better reach the people by the way of the theater.

Not the Voice of the Sanctuary

One trouble with this argument is that you get that unchurched throng to link religion with the theater, and when you try, later, to woo them to the church, you cannot do it. The charm does not work. Noonday Lenten services that are built up, year after year, with a well located church rather than a theater as headquarters, are better attended than the theater services. Besides that, the heart of religion is placed where it ought to be, in the house of God, in the place of prayer, in the holy of holies. The stage has a

message for our generation, but its voice is not the voice of the sanctuary.

Statistical Idols

Another disappointment: we seek statistics rather than souls. The Lenten season is here, now let us go out and hustle for members! We took in one hundred last Easter; let us make it one hundred and fifty this year! It does not matter in our logic that these members are for the most part, especially in our large cities, transfers from one church in the city to another. So we rob Peter to pay Paul. Individual churches may add to themselves numbers, and their statistically-deluded pastors may add glory, but the church at large has not been built up. What, should we not add to the church during the Lenten period "such as should be saved"? Yes, truly, such as should be saved. If we should go out into the highways and byways, as our Master directs, we would find those whom the Lord wants, whose coming into his church is an addition, not a subtraction.

We are not adding to the church when we simply take a name from one church record and transfer it to another. Numbers, alone, are disastrous. They, of themselves, will surely sap the spiritual strength of the minister, and stunt the spiritual growth of his congregation. This statistical idol is also seen in some of our money aims. We raised so much money last Easter, we must surpass that this year. So, in the gracious Lenten season, we permit the adding machine to supplant the altar, and business hustle and religious salesmanship to take the place of the holy quest. "Sir, we would see numbers," is no substitute for, "Sir, we would see Jesus."

Spiritual Overeating

My final Lenten disappointment is contained in the phrase, spiritual overeating. There are those who do it. They stuff themselves during Lent and starve themselves all the rest of the year. I happen to know an actual case in point. Two women, two good women, of fine character and high intelligence, go to service every noonday during Lent, but do not go near their church any other time during the year. These two women constitute an exaggerated case, but they illustrate what actually takes place in the experience and practice of hundreds of thousands of followers of Christ. If they really want to follow their Lord they will remember him during Lent, his sufferings as well as his triumphs; and that remembrance will stimulate them to a more purposeful and practical service during the entire year. As for me and my house we will keep Lent—all through the year.

BOOKS

Naturalistic Religion

RELIGION. *By Edward Scribner Ames. Henry Holt & Company.* $2.00.

POISE in the midst of a perplexed and changing world is in this book. Here is one who has passed through the religious and social and moral unsettlement in which so many are struggling and has come out on the other side where there is peace and understanding. *Auf allen Gipfeln ist Ruhe!* He can look at the facts revealed by modern knowledge and the dear old discarded illusions, see the whole in true perspective and feel that he is at home in the universe. And God is altogether sure. His thought is stated so clearly and cogently in certain passages that we cannot do better than let him speak for himself.

"God is the world or life taken in certain of its aspects, in those aspects which are consonant with order, beauty and expansion. That these features are present in reality as experienced, as known, is obvious . . . wherever love is, in the higher and in the lower living forms, there God is manifest. . . Therefore reality, taken in its most inclusive and far reaching significance, manifests love, and this empirical fact is the ground for the religious interpretation of reality as God. Any conception of the world without love is an inadequate, and so far an empirically untrue, representation of it. . . . So conceived God is found present in the daily and commonplace experience of living. Order, intelligence and love are the qualities of his nature. Such a statement does not exhaust the divine nature of the world. No statement does. . . . But this statement, proceeding in purely empirical terms, does move within the sphere of the actual and verifiable. It presents reality as loving and lovable, as known and knowing, as orderly and ordering. . . .

"If 'nature' includes man and all his works and aspirations, then the idea of God based upon it becomes cosmic in its significance. When nature is itself humanized by the inclusion of man, personality and the social process become legitimate in defining the entire picture. The physical becomes the abstract, partial aspect of the world, and the personal is the more adequate characterization. It is when we allow ourselves to be imposed upon by the natural-science view as more real, more actual, that the human sphere appears as subjective, illusory or unreal.

"Starting with the richness and fullness of life as experienced through social and personal relations, it is possible to abstract certain aspects and treat them as the physical sciences do. But to assume that we can begin with the external and the purely objective material realm, is to desert the empirical procedure and to lose grips on the most immediate and worthful forms of reality. When this simple fact is realized, it may be seen that the abstract, natural-science interpretation of nature is indirect, round-about and exceedingly difficult of attainment; while the personal, social conception is more original, more real and more appreciable. . . .

"God is not supernatural but wholly natural, just as ideals are natural. The word 'natural' may be dismissed, for it came to have significance at the point where an order of nature was distinguished as the experienced opposite of the supernatural. Neither term can properly be used without the other, for each implies the other. Only if the natural be made synonymous

with the real, can it be adequate to express all that is experienced; but when the natural is given this meaning it includes the ideal, the mental and the spiritual, as well as the so-called physical and material.

"Many advocates of modern 'humanism' commit this fallacy of supposing that one term of a dualistic conception may be dropped while retaining the other. Convinced that the empirical values are the only values discoverable, they conclude that this justifies their naturalistic, humanistic interpretation of the world. They are therefore compelled to devote much of their strength to denying the existence of God and the supernatural. But as a result, they are left with a truncated world, and the lower half of the old dualistic order. They have unwittingly separated man from nature by the same stroke, and have left a humanistic realm suspended between the void of matter on the one side and the vacancy left on the other by the removal of the old supernaturalistic deity. . . .

"A traveler on the train may easily find his mind filled with a genuine religious feeling with regard to the experience he is undergoing. Lying in his berth at night while the train is rushing through space at a great speed, he feels security in the thought of the experienced, dependable engineer at the throttle, the fireman on the lookout, and the crew at their posts of duty. But these are only surface aspects of the larger situation. The construction of the car, of the track, of the signals along the way, belong to the ground of his security, while the laws of nature, gravitation, light rays, temperature, atomic action, and tensile strength, play a part. The action of an indefinitely extensive set of factors is involved, all of which and more may be included in the passenger's sense of the agencies and forces which sustain and carry him safely on. Whether his attitude is scientific, esthetic, practical or religious, depends upon the manner in which he reacts to the experience. All of these attitudes deal with the same phenomena but in different perspectives and emphasis.

"It is no more strange that religion should have this general term God than that science should have the word 'Nature,' or that politics should speak of the 'World,' or that philosophy should conceive the 'Cosmos.' If these are 'concrete universals,' may not God also be a concrete universal? Any universal is used to gather up facts and experiences into a system, to designate the system in which they are known to stand. It is therefore more than a class term, indicating a number of particulars. Such a universal means an organization of factors into a whole. Thus 'city' signifies more than 'men,' for a city presents associations of men in certain relations, geographical, political and economic. The term 'God' expresses order and purpose and moral values in the great Reality which we call Life of the World. Reality conceived as friendly, as furnishing support for man's existence, and for the realization of ideal ends, is God. . . .

"Not all of reality is personal, any more than it is orderly, but there is personality in it. Since man is a part of nature, nature is to this extent personal. There seems, consequently, the same grounds for asserting that God is personal as we have had for saying that God is order, intelligence and love. . . . In other words, it is maintained that since man is possessed of personality, the reality which we call nature, or the world, is to that extent personal. Therefore, God conceived as reality, is so far personal."

This is magnificent. I have just two points of criticism, more concerned with wording and emphasis than with substance of thought.

Since words in common usage are so impoverished in meaning, every thinker has certain terms into which he pours a wealth of meaning far beyond the common understanding of them. "Social" and "social process" are such words for Professor Ames. For example he identifies God with the "social process." On examination, however, it is found that "social process" as he uses it is cosmic in scope. There is no evil in Professor Ames's use of the word "social" but there is danger that his followers, who are very numerous, will miss the profound vision he has, understanding "social" in the more superficial and common meaning, and so become propagators of a mistaken view of religion, untrue to the full meaning of Professor Ames.

The second point of criticism is not a stricture but an addendum to what he says. There is a working in nature which has brought forth the flower of human life, manifest in certain forms of "social" living. This working is God and Professor Ames's religion centers here. But this same working destroys the flower in order that the fruit may grow. Humanity as we know it today with all its cherished values must be surpassed. Human life as now lived is transitional. The instability of human existence shows that the present status cannot endure. It is impossible. The atom, cell, vegetable, many animals, have found an established mode of existence. Man has not. As Nietzsche said, he is like a tight-rope walker passing from one state of existence into another. He must on to the realm beyond good and evil, as we know them today. The cry of Nietzsche is the cry of this divine working which writhes and rends in the hearts of certain men, flinging about desperately in scorn, disgust, crime, vindictive hate, self-immolation, soaring aspiration, world fleeing, wild folly, desperate experimentation. Because God works thus, the religious man in the darkness of failure, destruction, terror, "crisis," can discern the "ruthless love of God." Someone has expressed it thus:

> There is a darkness that encircles us . . .
> And over us, who dream upon these things
> There is a constant beating of great wings.

Here is a side of religion which Professor Ames does not discuss—this hearkening to the beating of great wings in the darkness when our loves and hopes are falling to ruin. This side of religion, taken by itself alone without the side which Ames presents, becomes fanatical, fantastic, absolutistic, supernaturalistic, without empirical support, a mere "escape mechanism." But if it is added to what Professor Ames presents we have what we believe to be the whole of religion.

It may seem that this crisis religion is irreconcilable with what Ames sets forth. To be sure, the two are not easily combined and rarely have been. But for that very reason we believe religion has so commonly been shorn of its power. A completely religious view of the world must include all the facts, however difficult their synthesis may be.

Union of the mundane and transmundane—but not supernaturalistic—sides of religion might be stated in this wise: A thing is what its possibilities are. The present, actual world has in it undreamed possibilities for good and ill which exceed the scope of our highest recognized values and wildest fears. The God of daily experience includes these unimagined possibilities. Sometimes a vague sense of them gives us the experience of *mysterium tremendum*. Recognition of this mysterious realm of unfathomed possibility involved in the immediate present working of God, and brought most vividly to mind in time of crisis, is the transmundane reach of religion. So interpreted it can, we believe, be joined with the mundane religion interpreted by Professor Ames. A whole religion so achieved, and altogether natural, might give us that abundant access to the sustaining and destroying might of God which our need requires.

HENRY NELSON WIEMAN

Books in Brief

It must have been a glorious vacation that Dr. George Craig Stewart had in Spain and the record of which he transmits to all who may be interested in SPANISH SUMMER (Morehouse, $2.50). And those who are moved to read can scarcely fail to be interested. There is not much conventional tourist stuff in it, but there is much keen observation and clever comment and entertaining discourse upon the things seen and heard. Twelve good etchings by way of illustration. A very charming little book. It might have been longer and no harm done.

If you have read Upton Sinclair's "Boston" (or Alva W. Taylor's review of it) you know how the Sacco-Vanzetti case reads when literally transcribed into the form of fiction. Now if you will read GODS OF THE LIGHTNING, by Maxwell Anderson and Harold Hickerson (Longmans, $2.50), you will find a variation played upon the same theme in the form of a three-act drama. The actual incidents and characters are not employed in this play, but the parallels are close and the motif is obvious. The same volume contains another play, "Outside Looking In," by Maxwell Anderson, a hobo play of extraordinary realism. Those who know "What Price Glory" —and who does not?—need not be told that these men can write drama which is almost more realistic than reality itself.

Foremost among the current novels in power and dignity stands O. E. Rolvaag's PEDER VICTORIOUS (Harpers, $2.50). A year or two ago "Giants in the Earth," by this Minnesota Norwegian, a professor in St. Olaf's college, made both the critics and the public aware that a new novelist of full stature and mature powers had arisen and that it was possible for fiction of authentic Scandinavian quality to be written on American soil and on an American theme. The first of these novels dealt with the westward migration of a company of Norwegian immigrants and the planting of a settlement on the plains of South Dakota not long after the civil war. The second finds its setting and its characters in the same settlement a generation later when the tension has arisen between the conservatism which would keep them thorough Norwegians and the progressive tendency toward Americanization. The author plays no favorite as between these two. His hero is of the younger and more liberal generation, but the finest character in the book is Peder's mother, who holds fast by the old traditions. But the thing that gives significance to these novels is the method and the skill with which they exhibit, the thoroughness of character analysis and delineation, the patient marshaling of details, the perfect integration of all these details to make the closely woven texture of the final product.

If "Peder Victorious" moves like a deep and silent river, Dorothy Cottrell's THE SINGING GOLD (Houghton Mifflin, $2.50) ripples and sparkles like a chattering stream in the sunlight, but a stream which has occasional depths. There is no reason for bracketing the two except that they are both novels of frontiers—in one case South Dakota; in the other, an Australian sheep ranch. But the sheep ranch furnishes only the frame for the picture, and not all of that, for the story moves to Toowoomba, which seems to be quite a metropolis compared with the wide-openness of the ranch—there really is such a place, I looked it up on the map—and then to a delicious tropical island off the coast, and to Sydney, and back to the ranch. It is a girl's story and, though she ultimately had to run the ranch, her primary interest was not in sheep. The thing is beautifully done, with delicacy and humor, with sentiment and sanity. And the author is a lame girl of twenty-five who lives on a sheep ranch in Australia.

An excellent illustration of the neo-scholastic method used by approved Catholic writers and encouraged by the highest authorities of the Catholic church is found in COSMOLOGY, by James A. McWilliams, S. J. (Macmillan, $2.50). It deals with such topics as the magnitude of the universe, teleology, inorganic evolution (accepted as reasonable), the nature of time, space and matter, natural causation and miracles. Some of it is good philosophy. Some of it is ingenious word-juggling. All of it is perfectly orthodox: "Nihil Obstat; Imprimatur."

W. E. G.

CORRESPONDENCE

People Don't Do Such Things

EDITOR THE CHRISTIAN CENTURY:

SIR: Is our God no longer a jealous God? Does the golden rule carry a purport primary to the first commandment? More specifically, does the moral aspect of our way of living weigh more on the scales of eternity—bear to life a greater significance —than does the solace, at the hour of death, of the Christian gospel? In a word, can we compromise "the gospel of the grace of God"? This is the thought that passed through my mind as I read "If Buddhists Came to Our Town." Professor Fleming tells us that he submits his article "as an exercise in applying the golden rule"—even to the propagation of one's faith.

Let us, then, turn it about. If Christians go to Japan, shall we show a like respect, the same good will, to Buddhism as we should expect the Buddhists to render to Christianity? Fancy your own reaction to this reception by a Buddhist priest: "We shall expect your message to be given in the spirit of a joint search for truth and experienced values." I am not criticizing this ideal. The golden rule is ideal to live by. But I do observe that when we extend it to the propagation of one's faith, it does not run true to life. It belies experience. In the words of one of Ibsen's characters, "People don't do such things." No missionary religion is made up of such humble stuff. In the propagation of a creed, to the extent that tolerance and good will to the point of cooperation is shown opponents, to that extent does its spirit of missionary enterprise wane. Contest, it seems, is necessary to growth, while the worth of Christian solace rests on the degree of one's faith.

Spokane, Wash. ALVIN MCELVAIN.

Apartment Dwellers and Skyscraper Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: Those engaged in church administration will be especially interested in your editorial, "The Skyscraper Church." As you advise us neither to go forward nor to retreat in this type of church building, I suppose the editorial is a sort of a "balloon" thrown up—a pre-study of an important subject in which you are as yet not ready to advocate a definite policy. The difficulties which you point out which arise whenever the church becomes a landlord are real and should give us pause. Yet, I imagine that The Christian Century will not advise against any project on the ground alone that it involves difficulties. What you are endeavoring to do, doubtless, is to open our eyes so that we may be made aware of the total problem.

But shall we add greatly to our danger by reason of the church becoming a landlord? The system under which we operate today is a capitalistic system. This I neither attack nor defend at this moment. But it is here. The church is tied up with it, as are our educational institutions, our charities and much besides. It

seems to me that the danger to the church, arising from the fact that it has income-bearing property, is negligible. Never has the pulpit been wholly free. It would probably ruin it to be so. An unquestioned autocracy in ideas has proved to be even more dangerous than an autocracy of wealth.

But the problem which comes strongly to view as one reads your editorial is one which naturally enough you do not discuss, although it is more important by far, than the question of a few skyscraping churches. Here is the problem: What of the people who live in the large apartment areas, which cover miles and miles of our great cities? Here is a great challenge to the church! Here is a great danger to our civilization!

Those who live in apartments are for the most part floaters. The hold which the church has upon them is becoming more and more feeble. This group as a group will not build churches; they will not even support them regularly and for any definite period of time. They come today; they are gone tomorrow, and of the multitudes we reach the very few. Churches existing in such communities can carry on usually no aggressive work—about them is a moving sea; and the church itself is not "anchored." The buildings are usually old and unattractive. The pastors move often and the budget decreases from year to year. How can the church minister effectively to these hundreds of thousands of people?

The thing to do is to have fewer churches, but bigger and better ones; to have a reliable income which shall guarantee a standard of work for years, a staff, competent, adequate, and helpful—one that has staying and developing qualities. I see no way of meeting this great need, save by churches which have income-bearing property.

Chicago. J. Hastie Odgers.

The Skyscraper Church

Editor The Christian Century:

SIR: The skyscraper church problem is with us for solution, or at any rate, to stay awhile. The objection raised by The Christian Century does not seem valid to me. You fear the church being "in business" will so have its ear to the ground—or in reality, so have its eyes on the stock ticker—that it will lose its independence. But the church is composed of individuals, and these individuals are usually in business. The whole is the sum of its parts. The problem of church members desiring to curb or insisting on curbing the message of the church where their financial interests are affected is an old one. The pastor who would give first heed to the safeguarding of an income from an established investment, would no doubt give greater heed to the same appeal when backed up by the personal suasion of his leading members. There would be less danger in the first than in the second, for the reason that a church dependent upon hand-to-mouth subscriptions for existence would certainly be more apt to listen to the blandishments of self-interest than one permanently endowed.

The crux of the problem as I see it is not the skyscraper church, but the *endowed* church. The erection of an office building in connection with a church, or an apartment house, is merely a way of investing an endowment. Along with it goes a feeling that by means of a great, towering structure the church achieves a certain prestige it cannot otherwise hope for. Except for the latter intangible something, the desire to "hold one's own" in the mighty struggle to be seen and heard, I doubt if any skyscraper churches would be erected. And the traditional churchman need throw no stones here. For the millions spent on St. Thomas P. E. church, Fifth Avenue, New York, on St. Patrick's by the Romanists, both must plead guilty to the desire to excel, to arrest attention, to establish prestige. They have succeeded; whether the average "skyscraper church" will likewise succeed—permanently—is a matter of grave doubt. They are competing in a field already crowded with giants of industry who may command hundreds of dollars to the church's one dollar.

The skyscraper church can at least claim to be a sincere expression of a theology that intends religion to be at all times part and parcel of existence. It does not attempt to make men go to Jerusalem to worship, but frankly teaches them to worship anywhere, any time, under all circumstances, without external aids. It does not bend every energy on a "place" to worship, but sees in modern conditions, modern problems and modern architecture just as great opportunity to worship in spirit and in truth as may be found in mystic symbolism of a bygone age.

Washington, D. C. Russel Edward Mitchell.

Mr. Anderson Corrects

Editor The Christian Century:

SIR: The wet secular press, as might be expected, deliberately gave the false impression respecting my conviction some five years ago that I was guilty of something wrong. And even the statements in dry religious publications were in some cases unfair, and in others at least unfortunate. I have waited till my moral vindication was achieved, and my plan and program had won recognition on their merits, before undertaking to correct erroneous detail impressions.

The single act for which I was convicted of "third degree forgery," imprisoned, and robbed of my right to vote and practice law, is a matter of public record, as follows: As executive officer of the New York Anti-saloon league, fully authorized, I directed the bookkeeper to transfer to the proper column of expenditure an item properly expended but placed in the wrong column. Nothing else. There was no secrecy. I signed a memo to be attached to the books. It did not cost the league a cent and never could have. It did not profit me a cent and never could have. The certified public accountant auditors had passed it years before, and defended it on the stand at my "trial." The league board unanimously approved it, and denounced my prosecution.

Everything about anything else was propaganda to confuse and deceive the public into submitting to the most amazing "judicial" action in the history of American moral reform.

Any reader of this publication who wishes more facts and a fearless public exposure of an alien conspiracy to control and prostitute American courts, and will ask for it and send to me, or to the American Protestant alliance at 500 Fifth avenue, New York city, a self-addressed envelope bearing a 2 cent stamp, will receive free a succinct 4-page leaflet of some 4000 words giving all the facts.

New York. William H. Anderson.

"A Workable Idea of God"

Editor The Christian Century:

SIR: Dr. Wieman's article under the above caption is an able statement of a great truth. In his final statement he says of God: "He is the constitutional tendency of the universe toward progressive integration." A stronger word than "tendency" might be used; as trend or power. "Universe" as used in that sentence includes man with his integrative life—his bringing life forces into his life; character building, which is "progressive integraton."

Is God "constitutional" in character building in men? This is asking: Is there a person in the universe whom God lets entirely alone? A person without any suggestion of religion? We trow not. Then God is "constitutional" in all character building, even though character progresses away from good character. The will of a man may choose so much of evil as to make the integration of God ineffective.

So Dr. Wieman's "Working idea of God" is true and ingenious, but is of use only to a few scholars and philosophers. However, it is within a step of the all-inclusive idea of God, namely: God is love. This is the practical and philosophical working idea of God, par excellence, and is understood and may be used by all persons. The love of God integrates progressively with the universe, and with all we do.

Topeka, Kans. David R. Kerr.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

A. Studdert Kennedy
ies of Influenza

Rev. G. A. Studdert Kennedy, chaplain to the king of England, popular preacher and author of many books, died March 8, of influenza, according to a report from Liverpool. During the war, Mr. Kennedy endeared himself to thousands of English soldiers by his sympathetic ministries, and he was popularly known as "Woodbine Willie" because of his gifts to the soldiers of nearly a million packages of cigarettes of the "Woodbine" brand. The author of several books, among them, "The Wicket-Gate," "I Believe" and "The Word and the Work," Mr. Kennedy was also a poet. His most famous poem, "Indifference," begins with the lines:

"When Jesus came to Golgotha they
hanged him on a tree,
They drove great nails through hands and
feet, and made a Calvary;
They crowned him with a crown of thorns,
red were his wounds and deep,
For those were crude and cruel days, and
human flesh was cheap."

Dr. Fosdick's Congregation to Worship in Jewish Temple

The leaders of Temple Emanu-El, New York, have offered their old building to Dr. Fosdick and Park Avenue Baptist church, for Sunday services, and the offer has been accepted. The new home of Temple Emanu-El will be completed Oct. 1, and the Park Avenue congregation will begin holding their services in the old building at that time. The new Park Avenue church will not be completed until the autumn of next year.

Life Term for Bishop Hartzell's Murderer

Walter Moore has been sentenced to imprisonment for life in the Ohio penitentiary, following his conviction for the murder of Bishop Joseph C. Hartzell last June. Moore was identified as Bishop Hartzell's assailant by his housekeeper.

British Catholic Leaders Warn Of Moral Decay of Home

A solemn rebuke based on the present trend of Christianity, with the decline of belief and worship, and the lack of unity, is contained in a recent joint pastoral letter of the Catholic hierarchy of England and Wales. The letter was read in all Catholic churches of these countries, in commemorating the centenary of Catholic emancipation in the British Isles. The letter rebuked also the decline in "the sacredness of marriage and its permanent character" and the fact that "the holiness of the married state and the natural laws governing it are no longer recognized."

Dr. H. H. Meyer Succeeds Dean Athearn at Boston University

Pres. Daniel L. Marsh, of Boston university, announces the appointment of Dr. Henry H. Meyer, who since 1914 has served as editor of religious educational literature for the Methodist church, to succeed Dr. W. S. Athearn as dean of Boston university school of religious education and social service. Dean Meyer will devote some time this spring to the reshaping of the school's program, and will give full time to his new work at the beginning of the next fiscal year, July 1. Dr. Meyer received his later education in the University of California, in Baldwin Wallace college, at Drew, Columbia and

British Table Talk

London, February 26.

ATTEMPTS are being made to stimulate interest in the coming election, but there is still a remarkable lethargy. One moment of excitement there was last week; in parliament they were dealing with the compensation due to royalists in the south of Ireland. Mr. Amery and Mr. Winston Churchill both declared that the government would not grant what the diehards on the back benches counted just. There was a threatened revolt; the government was in peril; Mr. Baldwin was hastily summoned and moved to report progress, which is to say, moved the adjournment so that the matter might be reconsidered. It was, and the government climbed down, and gave the money. No friend of the government likes to see such signs of weakness just before an election. What Mr. Churchill thought of it was fairly clear, but the plain moral, which has been noted down by many electors is that the government is afraid of its diehards—the truculent and determined members—who were demanding justice for Irish loyalists last week, and may be demanding something else when the election is past.

Diehards Show Their Power

* * *

From the Revolving Book-case

I wish Mr. Arnold Lunn, in his fresh and interesting life of John Wesley, had not gone out of his way to speak wildly of John Calvin. It is true, as Mr. Bernard Manning says in a book just published, that Calvin is an example of those of whom all men speak evil falsely for Christ's sake. This book of Mr. Manning's is an admirable account of religious history in this country. It is not easy to keep pace with the books issued by the Student Christian movement, but it would be a pity to miss this little book in which a Cambridge scholar, himself a Free churchman, even a dissenter, unashamed of his calling, views the religious history of England. . . . Most readers speak well of "Expiation" by the author of "Elizabeth and Her German Garden." . . . . "A Wanderer's Way" is a most unusual book; in it Canon Raven tells the story of his own spiritual life with candor and insight. It is all the more valuable since it describes, by one who went through it, a recent passage in English religious life. . . . The little book by Sadhu Sundhar Singh, "With and Without Christ," is one of those books which baffle all critics. The sadhu is a mystic and a saint, and therefore says many things which are hopelessly commonplace and at the same time coming from him with his experience, deep and moving. Any preacher can get four sermons out of it: "Non-Christians Without Christ," "Non-Christians With Christ," "Christians Without Christ," "Christians With Christ." Four striking themes!

* * *

The Stage and Peace

It is not the business of the drama to serve as an agent for propaganda. None the less it is remarkable that there are at least two plays now being acted in London which are like a day of judgment upon war. One is "Journey's End," and the other Munro's "Rumor." The play by Munro has been known to me for years; it has never been given a proper place on the stage, partly because it is long and difficult to carry through. But it is a tremendous play, which exposes the evil intrigues among the fools and knaves who foment wars. When we are downcast in the war for peace, and wonder whether the "old stale front" will ever be broken, we recall that all the minds which count for anything, the fine imaginative writers of today, are against war. Two noble books of outstanding quality were published last year, "Undertones of War" and "The Memoirs of a Fox-hunting Man"—both were of such a character that the reader would turn in revulsion against war. And is there a poet left who could be trusted to sing the glories of war? "How shall I bless what God hath cursed?"

* * *

And So Forth

The weather—I must not forget to note that after a brief interlude we have returned to winter again. Nor does the influenza cease its terrible work. Every morning the list of the dead in the Times is nearly twice the normal length . . . . The prince of Wales has sold his hunters; he realizes that there will be an immense pressure of work upon him in the coming days, and with a loyal sense of duty he has cleared the way. Meanwhile the king happily continues to gain strength, and sits at his window, overlooking the sea, when the weather permits. . . . The Free Church council holds its annual session in London in March. The archbishop of Canterbury was to have spoken on reunion, but his illness keeps him out of action. . . . The new archbishop of York has very wisely determined to keep time for rest and exercise and quiet in his life; he has set in this way an example which all bishops and other leaders in the church ought to follow. When a bishop tells us that he has so many engagements, he speaks as if these were made for him by some invisible hand; but he need not take all the engagements. No man is indispensable; the logic of a breakdown in the health of parsons of all degrees is as follows: they ask me to preach, no one else can preach as I can, therefore I must accept the engagement. The fallacy lies in the assumption that no one else can do so well.

EDWARD SHILLITO.

Yale, in this country, and at the University of Jena, in Germany. He early served pastorates in California, Minnesota and New York. Dr. Meyer has been honored by his election to many important posts in religious educational organizations of national scope. In making announcement of his election to the Boston leadership, Dr. Marsh reports the action of the trustees of the university "authorizing a modification of the school of religion in such way as to lift its academic standards and improve its offerings for graduate work by transforming it from a four year undergraduate college into a senior college and graduate school."

Y. W. Raises Cratty Endowment Fund

The Mabel Cratty endowment fund, to the memory of the late general secretary of the national board of the Y. W. C. A., is being raised by associates and friends of Miss Cratty for the development of Christian leadership among women. Mrs. Arthur J. Curtiss, formerly general secretary of the national board, has recently given $10,000 toward the fund.

High School Students Will "Tell It to the Last Man"

In order to assist in interpreting far and wide the Paris peace pact, the committee in charge of the National student forum on the pact invites principals and teachers of high schools to study and discuss the text of the pact with their students, and to encourage their students to prepare 200 word statements on the theme, "The significance of the multilateral pact for the renunciation of war." For the best statement in each school—the decision to be made by the school authorities themselves—the committee will make a suitable award. The best statement prepared in each state, also the best in all states will be given awards. Full details may be had from A. C. Watkins, 532 17th street, Washington, D. C.

Catholic Weekly Asks, "Is Our Government Sectarian?"

Mentioning the fact that every member of President Hoover's cabinet is a Protestant, and that most of our ambassadors, ministers and diplomatic representatives are also of the same persuasion religiously, the Catholic Citizen remarks editorially that "The constitution provides that no religious test shall ever be required as a qualification for office. This is the written

Special Correspondence from the River Plate

Buenos Aires, February 4.

THE war clouds in the Paraguayan Chaco are gradually being dissipated, thanks to the unpreparedness of both Bolivia and Paraguay to make war and to the tremendous pressure brought to bear upon the two inland republics from many different nations and international organizations zealous for the maintenance of peace. Both countries have chosen their representatives for the arbitration commission appointed by the recently convened Pan-American Conference on Arbitration in Washington, D. C. It only remains now for the neutral members of the commission to be chosen, and then the tedious and difficult work can begin of weighing the evidence and adjusting the claims of each country with regard to the recent Chaco troubles. This new commission has no authority to settle the boundary dispute, but will occupy itself solely with the more immediate problems created by the recent unofficial encounters between groups of soldiers within the disputed territory.

War Scare Passes

* * *

Continuing Effects of Recent Clash

War is practically impossible now, but much damage has already been done to the material and spiritual progress of both countries. An exchange of prisoners is being arranged for, Paraguay to decide upon the place and Bolivia upon the date. Demobilization is taking place in Paraguay, but already farm crops have suffered and general business has been slowed down through the rush of the youth of the country to enlist for military service. High school boys are still drilling, preparing to become officers if the country needs them. Individuals, business firms and not a few foreigners are offering their money and themselves if the need continues. There can hardly be a war, and yet the two countries will not recover from this war scare for some time to come. Old racial prejudices have been heightened and it will take years of conscious effort to diminish them.

* * *

Hoover as an Advance Agent

Other factors are operating to direct the attention of the whole world and especially of the citizens of the United States to the twenty Latin American republics. President Hoover's visit is bringing more and more North Americans over the same interesting route, and now thousands of high school students in the States will be thinking more and more about the great republics of South America as they participate in the local and regional oratorical contests which will result in the selection of seven young men and women winners who will be rewarded by an extended tour over practically the same route covered by Mr. and Mrs. Hoover. Two airplane transportation companies are ready to bid on the contracts for carrying mail and passengers between New York and Washington and important cities of Latin America. Lindbergh is about to make a scouting trip preliminary to settling upon the permanent routes for this future air service between the two Americas.

* * *

Cultural Exchange

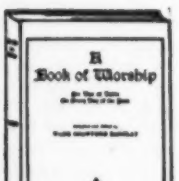
A group of Argentine professors and teachers is now in the States visiting important educational centers and otherwise becoming acquainted with the cultural life of the United States, seeking to extend a better interpretation of the life of two great republics. Another group of Argentine educators is making a similar visit to France, and individuals are using their vacation time to travel in yet other countries. The results of such trips for recreation and study will be reflected in the life of educational institutions in the Argentine republic through this and succeeding years. More and more students and professors will be going from one country to the other for study and observation. The preponderance of opinion is that students should not leave their own country until they are through their undergraduate work and ready for postgraduate specialization.

* * *

Methodists Hold Conference

The annual conference of the Methodist churches in the eastern area of southern South America was held recently in the Cordoba, Argentina church, presided over by Bishop George A. Miller, recently transferred from Mexico to this area to succeed Bishop William F. Oldham, retired. Following fifty years of continuous missionary effort the Methodists now have churches in the more important centers of Argentina and Uruguay with some 45 national pastors, six of whom are sons of

(*Continued on next page*)



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law. Why should the unwritten law apparently affirm the opposite?" The Citizen points to the fact that at present France and England are both represented at Washington by ambassadors who are distinguished Catholics, and draws a lesson from "the suggestion of breadth and liberality that our great neighbors have thus given us."

Londoners Believe in Spirit Communication

Having published many articles and letters on the subject of spiritualism, the London Daily News took a poll of its readers, and found that 7,502 of them believed that spirit communication had been definitely proved; 2,766, that it had been disproved. Nearly 2,000 held that it is not impossible, but that it had not been definitely proved.

CORRESPONDENCE FROM THE RIVER PLATE

(*Continued from preceding page*)

pastors who have worked in this same conference. In addition to the evangelistic work the Methodists also have important educational institutions in Montevideo, Uruguay and in Buenos Aires and Rosario, Argentina, besides certain parochial schools connected with various churches.

* * *

Chosen for Special Evangelistic Work

One of the more important results of the Methodist conference in Cordoba was the releasing of Dr. George P. Howard for cultivation work among the neglected upper classes of Argentina, Uruguay, Chile, Peru and Bolivia. Following the splendid work of Dr. E. Stanley Jones in Argentina and Chile a considerable number of influential workers were anxious that Dr. Jones' suggestion be carried out of appointing a permanent field man to represent the many evangelical bodies in a continuous program of evangelization and cultivation among the intelligentsia of a number of the southern republics of South America. The Methodists have now very generously agreed to release Dr. Howard from other heavy responsibilities in order that he may give major attention to this important new work.

* * *

Give New Dormitory to Mission School

The United Christian Missionary Society, of Indianapolis, has announced the gift of $40,000.00 from Mrs. Frances C. Allen, of Cleveland, for the erection of a new boys' dormitory for the Colegio Internacional, a school conducted by the Disciples mission in Asuncion, Paraguay. This will be the third of a group of new buildings which have been made possible by the women of Disciple churches in the state of Ohio, and particularly Mrs. Allen and her family. With this new dormitory building the evangelical interests in Paraguay will have an educational plant second to none in the inland republic. The school enjoys the loyal support of individuals and families in Asuncion and other important centers of Paraguay and is making a rich contribution to the spiritual lives of the many boys and girls who attend the school year after year.

HUGH J. WILLIAMS.

Catholic Church Subject of Boston Debate

Under the auspices of the Common Cause forum, Roman Catholic guild, a debate was held in Franklin Union hall, Boston, March 3, on the subject, "Resolved: that the Catholic church seeks a union of church and state in America." Rev. Carlyle Summerbell, Unitarian minister, affirmed, and Hon. Daniel J. Murphy, an attorney, denied. Dr. Summerbell quoted the attitude of the hierarchy, represented by modern popes, and the teaching in the parochial schools approved by the hier-

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"Her purpose is to create a deeper sympathy and greater charity between all countries, sects, times and creeds."—*Boston Globe.* Price $3.50

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For Dr. Cadman, the key to the riddle of the world is God, and the key to the riddle of God is Christ. Price $1.75

The Graphic Bible *By Lewis Browne*
Letting your Sunday School pupils see a copy of this last word in Bible simplification is a debt which you owe their parents. Price $2.50

Souls in the Making *By John G. Mackenzie*
A master of psychology with a background of pastoral experience details a variety of psychological approaches to the problems of mental distress which every modern minister should be thus equipped to help solve. Probable price $2.25

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Offers noteworthy suggestions for the solution of problems like social adjustment, selection of a vocation, leisure, recreation, sex, standards of morality and the reality of religion. Probable price $2.00

Frankness in Religion *By Robert J. Hutcheon*
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archy, as representing the attitude of the church. Mr. Murphy, a Harvard law school graduate, did not deny the quotations, but said that the ideals were simply the hypothetical cases of a possibility; they were the dreams which were not a reality.

Special Correspondence from Minnesota

Minneapolis, February 28.

THE Lenten period, associated with introspection and with a moral and spiritual inventory, finds increased corruption in the city of Minneapolis. Original sin may be an obsolete doctrine, but there seems to be no lack of originality in the depravity of aldermen who betray the public trust. The center of gravity seems to be shifted from the individual to the body politic in regard to corruption. The grand jury has uncovered a number of bribery cases in connection with dance hall licenses and the like; two aldermen have confessed, one to the acceptance of a $1,000 bribe, and the ramifications of the system seem to be both deep and far reaching. The end is not yet, but meanwhile all of her self-respecting citizens are humiliated by such revelations, and there seems to be an increased determination to "clean house."

Lent and Confession

* * *

Presbyterian Convention

A state-wide convention of Presbyterian men was held at Westminster church, Minneapolis, on Feb. 12 under the direction of the department of men's work, a subdivision of the Board of Christian Education. Delegates came from all parts of the state and from Iowa, Wisconsin and Michigan. Dr. W. F. Wier, of Chicago, was the presiding officer. Among the speakers were President Acheson of Macalester college, St. Paul; Dr. Henry C. Swearingen of the House of Hope church, St. Paul; Mr. James B. Wootan, editor of Public Service magazine, Chicago, and Dr. John Timothy Stone, president of the Presbyterian seminary, Chicago. The emphasis was upon evangelism and the relation of men to their local churches.

* * *

Passion Play

The twin cities had an unusual opportunity during the month to witness performances of the Freiburg players of Baden, Germany, in the passion play. Large audiences responded to the advertisements, and the reactions seemed generally favorable. The staging was very impressive and the acting, especially the roles of Christ and Judas, taken by the two brothers, Adolph and George Fassnacht, was uniformly good.

* * *

Dr. Jennings Goes To Cleveland

Rev. Frank Jennings, pastor of the University Baptist church, Minneapolis, and president of the ministers' federation of the city, has accepted a call to the Church of the Master, Cleveland, O. He is to begin his new pastorate immediately after Easter. The departure of Mr. Jennings, who for five years has been an outstanding leader, is a distinct loss both to the university's work and to the city. The host of friends he has made in the northwest will follow his career with interest.

* * *

Close of an Historic Pastorate

Dr. John E. Bushnell, pastor of Westminster Presbyterian church, Minneapolis, announced to his congregation on Sunday his decision to retire from the active pastorate as soon as arrangements can be made for his successor. The church has a membership of 2,390 and contributes over $60,000 a year for denominational work at home and abroad. For many years the church has felt the changes that come in the wake of a shifting population and Dr. Bushnell feels that a younger man should face the new demands. During the 28 years of his pastorate, some 4,000 members have been added to the church.

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About three-fourths of the audience were Catholics. Hearty applause was given both speakers.

Dr. Hough to Lecture at Bangor Seminary

Dr. Lynn Harold Hough, of the American church, Montreal, has accepted an invitation from the Bangor theological seminary to deliver the Samuel Harris lectures on "Literature and Life" in 1930. Dr. Hough will give also next year five lectures at Colgate-Rochester divinity school under the newly established Ayer lectureship. Dean Willard R. Sperry gives the Ayer lectures at Colgate this year.

Fire Promotes Church Unity in Wisconsin

The building of First Baptist church, Fond du Lac, Wis., was recently damaged by fire, and the congregation is temporarily worshiping with Plymouth Congregational church, of which Rev. Charles E. Reidt is minister. He and the Baptist leader, Rev. Robert Gordon, alternate in conducting services, and each pastor, on his free Sunday, supplies the pulpit of Salem Evangelical church, whose pastor is ill.

Inter-Seminary Union Meets in Evanston

The annual conference of the Inter-Seminary Student union of the western area of the central region met Feb. 28 at Evanston, Ill., Garrett institute acting as host. The theme of the conference was "The Effective Minister." Addresses were given by Rev. R. E. Vale, of Oak Park, on "The Private Religious Life of the Effective Minister"; Rev. Von Ogden Vogt, on "The Effective Minister and Public Worship"; Rev. Gilbert S. Cox, of Chicago, on "The Effective Minister and Christian Unity"; and Rev. Charles E. Jefferson, of New York on "The Effective Minister and Social Problems." Dr. Jefferson, speaking of the "old gospel" and the "social gospel," said: "We want the old gospel too. We can't have God's will done on earth unless we all work together. That is the 'old gospel.' There never has been any other gospel but that."

City Temple Provides for Physical Healing

At the City temple, London, a free clinic for poor cripples has been opened, with Dr. A. E. Kennard, a skilful bone-setter, in charge. It is reported that on the day of opening over 400 applicants had to be turned away.

Dr. E. Stanley Jones Will Broadcast from New York

Dr. E. Stanley Jones will be the speaker at the annual holy week midday services in New York city at the Palace theater, March 26-29, under the auspices of the Greater New York federation of churches. The services will be broadcast by the National broadcasting company. The music of the services will be given by the "Radio four" of Dr. Fosdick's Sunday hour over the National chain.

Vice President Enlists With Washington Church

Vice president Charles Curtis has recently become a member of the Metropolitan Memorial Methodist church, Washington, D. C., where he has been assigned the pew occupied by former presidents Grant and McKinley, and by Vice-president Fairbanks.

Gandhi Released On Bond

Mahatma Gandhi, who was arrested

A February Religious Book Club Selection

CHURCH FINANCE

By William H. Leach. $2.25

"The Editor of Church Management has written a book full of practical suggestiveness for ministers and officers who are charged with responsibility for the financial administration of the local church. While dealing with money matters, the author never treats them as if in any way separated from the spiritual purpose for which the church exists. On the contrary, he holds that spiritual vitality and a strong emphasis on stewardship are bound to go hand in hand.

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A March Religious Book Club Selection

CHRISTIANITY and SUCCESS

By Edwin Holt Hughes. $1.50

Bishop Hughes, in the Cole Lectures at Vanderbilt University for 1928, takes the American passion for success and brings it both to the test and to the purification of our Christian faith. Interpreting success in terms of service rather than of selfish advantage, he does so with a note of reality, not merely in the superficial fashion of the advertisers. Convinced that the Christian Gospel has to do with the individual not only in his loneliness but in all his social and commercial relations, he explores what this means for men who desire success today.

"To find a book on 'success' dealing with the Cross is itself enough to make it significant. This is the climax of Bishop Hughes' thought. The Cross becomes not merely a symbol of passive devotion but of creative achievement. Altogether the book represents a happy blending of practical common sense and of Christian idealism, not at all under-valuing 'personal success,' yet setting up new standards by which to measure it."—*From the A. B. C. Bulletin.*

A "Those Who Know" Selection

MEXICO: PAST and PRESENT

By G. B. Winton. $2.00

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March 4 during a boycott demonstration in Calcutta, is reported en route to Madras, having given bond to appear in answer to the charge upon which he was arrested. Mr. Gandhi issued a statement saying that he had promised the police

Special Correspondence from New England

Boston, March 1.

Boston Comments on "The Roman Peace"

WITH so large a portion of its population Italian and so much larger proportion Roman Catholic, Boston has naturally taken an interest in the agreement between the Mussolini government and the papacy. A special te deum was sung in the cathedral, in connection with which Cardinal O'Connell said: "If Christ's church is to be universal, its head, the bishop of Rome, the see of Peter, must obviously be under the domination of no one nation. . . . When the world was Catholic, that did not prevent continual attempts on the part of civil powers to wrest from the highest spiritual leader his prerogative. . . . Then came a break which rent the seamless gown of Christ. The nations took sides either for the unity of Christianity or the idea that the civil ruler was the only spiritual ruler. . . . Briefly, this is the summing up of the eternal conflict between the spiritual and material forces. . . . Now, this amicable conclusion of the Roman question by a concordat ends happily another of those disagreeable conditions which arise from time to time in the history of Christ's church." The Christian Science Monitor commented editorially: "During the war, Germany offered to reconstruct the temporal power of the papacy, as a menace to Italy. The vatican then discerned the dangers, and declined. But is Italian help more desirable? In the eyes of the world, it would appear that the vatican becomes more dependent on Italy precisely as its independence is recognized and protected by Italy." A week later, it took a more favorable view: Italy has gained in four respects. As for the vatican: "placed in a unique position as a spiritual power which is at the same time a state, it will have fresh opportunities for forwarding its designs." A Protestant Italian pastor, whose opinion I asked, thinks that the result "so far as Italy is concerned, will depend upon the extent to which the canonical laws will be enforced. In America, the Roman peace will bring more harm to the Catholic church than a thousand Heflins put together. If during the last campaign, it was pointed out that a Catholic could not be president because his church was a political organization, what will be said now that the pope has again become a temporal ruler?" A denominational official replied: "From the Protestant standpoint, the recrudescence of these medieval claims, illustrated in the revival of the papal state, enforces the conclusion that there is neither peace nor truce between the hierarchy of the Roman church and those Christians who do not accept its presumptions."

* * *

"Cooperation or Chaos"

Mr. John A. Sherley, president of the newly formed New England Town and Country Church commission, speaking February 15, in the First Christian church of Springfield, Mass., said: "Denominational competition has resulted in overcrowding of churches in some sections and a neglect in others, with appalling waste of energy and money and a woeful inefficiency." He cited the recent surveys in New Hampshire and in Springfield itself. The latter says: "Although only a small fraction of 1 per cent admitted that they were irreligious, fully one-third were unchurched. The Sunday school is getting less than two-thirds of the children. Overcrowding in Springfield has resulted in 42 per cent unchurched Protestants." He concluded: "A united and tremendously energetic church alone is able to be the custodian and promoter of a religion adequate to the growing power, leisure and opportunity placed in the hands of the human race."

* * *

The Increasing Use of Religious Drama

The Portland, Me., federation of churches, Rev. Ralph Stoody, president, is reported to have announced a new feature for its noon services during Holy week, brief biblical dramas, rendered by Rosamonde Joyzelle of New York. Dr. S. Parkes Cadman says: "She has revived an art lost by the church. In her presentations she excels for realism, reverence, and arresting persuasiveness." The Massachusetts committee, arranging for the recognition by churches of the coming tercentenary of the Bay colony, recommends appropriate plays and pageants; and has asked two of its members, Mrs. Eleanor Wood Whitman and Mrs. Fannie Barnett Linsky, specialists in the production of such dramas, to list what is available and prepare what more may be called for.

* * *

A Demonstration in a Roman Catholic Parish

During every Lent the electric cars of Greater Boston carry announcements of "Pilate's Daughter," in St. Alphonsus hall, Roxbury. Each season there are twenty-four performances with a total attendance of 25,000, drawn from the whole metropolis, Protestants as well as Catholics. It is now running in its twenty-seventh season. Its author and director, Father F. L. Kenzel, says that in a simpler play of the crucifixion story, he arranged the procession across the rear of the stage with only the spears visible to the audience. This suggested the casting of a rose at the feet of the Crucified. It must be by a child. Why not Pilate's little daughter? The flower which has touched the Christ converts the growing woman, and works miracles until it convinces a vestal virgin and shatters a bust of Jupiter; and the heroine, Claudia, meets martyrdom at the court of the Empress Agrippina. This simple plot is developed with all the resources of the modern theater. Scenery, costumes, and lighting are superb. Miracles seem quite convincing when displayed before your eyes. The cast is wholly composed of young women from the parish, trained by the

(*Continued on next page*)

commissioner that there would be no more public burnings of foreign cloth in Calcutta until the case is settled. The Indian press devotes many columns to the riot and the resulting arrest of the Nationalist leader. Subhas Bose says, in a proclamation, that there is "no doubt that the flame which Gandhi has lit will not die out until it has destroyed the last vestige of foreign cloth in this land."

Week-Day Church School Leaders Meet in Syracuse

A conference of week-day church school administrators and teachers of New York state was held in Syracuse, N. Y., March 1, 2, Rev. T. Basil Young directing the program. The chief conference leader was Dr. Erwin Shaver, of the Congregationalist Education society. Among the other speakers and conference leaders were Prof. Frank O. Erb, Dr. L. A. Weigle, Dr. B. S. Winchester, Rev. M. C. Settle, Dr. N. F. Forsyth, Dr. W. A. Squires and Mrs. Elizabeth M. Finn.

Prizes for "Eugenic" Sermons

The prize winners in the contest directed by the committee on cooperation with clergymen of the American Eugenics society—for the best sermons emphasizing the close relation that should exist between the principles of eugenics and the church's teachings—are: Rev. W. A. Matson, Livingstone, Cal., $500; Rev. R. H. Gleason, Rochester, Minn., $300; and Rev. E. W. Bishop, Lansing, Mich, $200.

NEW ENGLAND CORRESPONDENCE

(*Continued from preceding page*)

rector. Since none acts for more than five or six years, and there are seventy-two actors, nineteen ushers, and nine musicians, a large proportion of each generation of girls receives training and a motive to good character, similar to that given by the Passion Play at Oberammergau. Father Kenzel, before the curtain rises, says: "This is not a theatrical performance, but a sermon. If, at its close, you find yourself nearer to Christ, tell others." He testifies that many each year are reclaimed by it to the practice of religion, and some converted from other faiths. He values it as a demonstration of what the dramatic art might do for all churches.

* * *

Gleanings

The Boston American gratefully reproduced, on its church page, the reference made in this correspondence to the series on "The Boyhood of Ministers." . . . The Kernahan visitation evangelism secured over 3,000 professed converts, and its repetition, possibly as soon as next November, is being seriously considered by the Greater Boston federation of churches. . . . The Gipsy Smith campaign began March 3 with Sunday services in the great Boston Garden, recently opened in North station, with a chorus of nearly a thousand. . . . Some forty church choirs, many of them in vestments, varying in membership from 15 to 150, will attend in a body the concert given in Symphony hall, March 12, by the celebrated Dayton, Ohio, Westminster choir.

EDWARD TALLMADGE ROOT.

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ago, Mr. Keens gave $25,000 to another Catholic institution of Kearney, the Good Samaritan hospital.

Twice Spurns Salary Increase

Rev. Arthur Hopkins, pastor of the

Special Correspondence from Washington

Washington, D. C., March 9.

THE whole country has had eyes and ears turned in the direction of Washington this past week. Those who did not see the inaugural parade could "hear" it and the latter, be it said, had much the more comfortable time.

The Inauguration Of a Quaker

It was a wet, bedraggled crowd that turned away from Pennsylvania avenue, after two hours had been spent watching the marchers. As a military display it fully came up to expectations. Apparently we know of no way to express ourselves on a big occasion such as the inauguration of a new President, except by bringing out the soldiery. Cavalry, marines, cadets, artillery units followed each other in rapid succession. They made a brave showing and gained the applause of the crowd, but one wonders if we have nothing in this country to exploit on such occasions except the military arm of the government. Nothing produces the spectacular effect that flashing guns and prancing cavalry steeds do, to be sure, but is it wise? Why rule out all the cultural influences? A "peace float" somewhere in the long line would not have been amiss, but it was not there—only guns and men marching with military precision and blaring bands. We proposed a war renunciation pact just the other day and our senate ratified it, but no one watching the Hoover inaugural parade would gain the remotest idea that our national consciousness was inclined in the slightest degree toward that end.

* * *

Housecleaning Time

Mr. Hoover takes office amid the hearty acclaim of a multitude of well wishers. Here in Washington he is well liked. Mrs. Coolidge will be sorely missed, for never did a more gracious and charming lady step down from so exalted a pedestal. The new first lady will have a difficult role to fill. . . . The President has already let it be known that he intends to make it hard for the transgressor. The papers announce that he intends to "begin at Jerusalem" in the campaign to enforce the 18th amendment. It is no secret that conditions here have been little short of disgraceful. The Jones act with its heavy penalties seems to be putting the fear of the Lord into the ranks of the evil doers. At least they are less active than formerly, though no one need delude himself into believing that they have reformed. They have, however, a natural disinclination for going to jail for five years.

* * *

Successful Community Chest Drive

Unqualified success attended the community chest campaign recently put on. Instead of $1,343,000, which was asked for, our citizens poured into the chest $1,410,000 and everybody is happy. Fifty thousand wage earners contributed, but more than that number refused. It would be interesting if it could be known what percentage of the 50,000 were church people. This scribe ventures to say that a very large proportion of them were. The church teaches the obligation the strong owe to the weak and community chests profit from the instruction.

* * *

Lenten Speakers

Dr. Charles R. Brown has been delighting noon-day Lenten audiences with his plain, practical talks on vital religious problems. The dynamic Dr. Cadman followed and next week Dr. Merton S. Rice comes. The spacious auditorium of the First Congregational church is filled each day with thoughtful, interested worshipers.

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Glendale Methodist church, at Everett, Mass., has refused for the second time in two years a salary increase of $500, voted at the quarterly church conference.

Famine in China Increases, Reports Dr. Gulick

Dr. Sidney L. Gulick, secretary of the commission on international justice and good will of the Federal council, reports that recent letters and telegrams from famine districts in China indicate that the number of destitute will be increased from 12 to 20 million this spring. Fully 20 million dollars, he says, will be needed before next summer for relief purposes. Of

Special Correspondence from the Southwest

Waco, Texas, March 6.

DALLAS, which has been charged with tolerating the racketeer, has recently attracted widespread attention because of the prompt convictions and severe penalties registered in its criminal courts. For banditry and murder, death has been assessed in more than one instance; for robbery with fire arms, life sentences; and for forgery, the extreme limit of the law. So active and inflexible have been the prosecutors that other cities have complained about the exodus of criminals from Dallas, which has precipitated more problems for the neighbors of the Texas metropolis. Mayor Burt has insisted that he will stop prize fights in the social clubs if he has to close up these clubs. Coincident with this spirit of law enforcement came the defeat of the bill in the Texas legislature to legalize betting on horse races.

Severe Penalties Create Criminal Exodus

* * *

Penalty for Defaulter Arouses Comment

It is not surprising that with this insistence upon the application of law, there should be strong dissent in this section, where many of the board's agencies, institutions and missionaries operate, against the verdict rendered in the case of Clinton S. Carnes, defaulting treasurer of the Southern Baptist home mission board, Atlanta, in the sum of nearly $1,000,000. Carnes, upon a plea of guilty and relinquishment of all his property to the mission board, with the board's consent, received a penalty of five years with a possible seven. Attached to his sentence was a memorandum of 19 other indictments for misapplication or embezzlement of funds. Editorials in many Baptist papers and in secular dailies have strongly condemned the outcome as a miscarriage of justice. Dr. L. R. Christie, Atlanta, president of the board, has answered these criticisms with a statement that the penalty represents the maximum sentence under a general charge of embezzlement in Georgia; that at the prisoner's age and state of health it practically amounts in all probability to a life sentence; that Carnes in addition to pleading guilty turned over all his property; that his direct embezzlements extending over a long period of years did not amount to anything like so large a sum as has accrued through addition of interest; that after six months of work upon the part of auditors his case is beset with many technicalities which made doubtful conviction at all, although it is certain he is guilty and that no one else is guilty in any way; that the witnesses reside for the most part in states outside of Georgia and cannot be required to attend trial; that it was estimated that the trial of the several indictments in all the processes would consume years and absorb more than $40,000 of mission funds to carry it through; and that the board never intended to be in a vindictive attitude but only to bring the guilty to the bar of justice and to recover as much as possible of the board's funds. Thus added to the board's embarrassment because of the criminal tragedy develops the controversy among brethren as to legitimate handling of the case. Editor Richard H. Edmonds of the Manufacturer's Record, Baltimore, himself an active Baptist layman, rebukes the dissenters as being too hasty and as lacking in Christian spirit, and expresses the confidence that when all the facts are fully known it will be seen that the judgment was under all the circumstances a fair and just one.

* * *

Fires Destroy Many Church Schools

Denominational colleges in Texas have recently suffered in a most unusual way from fire. First came the burning of the girls' dormitory at Marshall Baptist college, then a few days later historic Luther hall at Baylor college for women, Belton, burned; and within a week the auditorium of Abilene Christian college was destroyed by flames. With the indebtedness of the Baptist and Disciple denominations, rebuilding is to be undertaken under great difficulties. With the Baptists arises in consequence a new agitation for consolidation of several of their numerous institutions, a suggestion which finds increased emphasis from the fact that Texas Presbyterians have just voted to unite their three colleges, at Sherman, Milford and Brownwood, into one university to be located in the city which offers the best bid. The proposal of Baptist consolidation, remote as it is of fulfilment, is further reinforced by the active discussion now going on among Texas Methodists for consolidation of several of their heavily encumbered institutions, notably Southwestern university, Georgetown, with Southern Methodist university, Dallas.

* * *

Unitarian Lectures Rouse Fundamentalists

The pending bill on anti-evolution in the Texas legislature has awakened much interest in the liberal churches. For example, the First Unitarian church, Dallas, has Dr. Horace Westwood, of Boston, speaking for a week in much advertised meetings on questions of religion as related to modern thought. This movement is opposed by increased activity on the part of ultra-fundamentalists who announce that they will organize for a campaign among the voters for a constitutional amendment prohibiting the teaching of evolution in tax-supported schools.

JOSEPH MARTIN DAWSON.

sum, the relief commission is asking Chinese government and Chinese individuals to provide 8 million, and appeals made to contributors in America and rope for the balance.

Special Correspondence from Chicago

Chicago, March 9.

HE DEATH on Feb. 25 of Mr. Reuben H. Donnelley, prominent publisher industrial leader, brings to mind an ance of the high sense of honor by ich many business men are governed.

ore Honor nts

In 1895 Mr. Donnelley became a member of the brokerage concern of Knight, Donnelley and , and was president of the Chicago ck exchange from 1901 to 1903. ight, Donnelley and Co., failed in 1905 Mr. Donnelley, although cleared by courts of all legal obligation, voluntily assumed a moral obligation for the ire indebtedness. One year ago he reid the indebtedness, 100 cents on the llar, with 22 years interest. The total yment amounted to about $750,000 and s made to 300 persons.

* * *

urch Federation
plands Hoover

"We say to President Hoover, our re- se is immediate. We have heard you, believe in you, we are for you, and we pose to apply you to Chicago in adopting a city-wide program for our churches." says a resolution adopted by the executive committee of the Chicago church fedation, representing 800 churches and 17 minations, with regard to President oover's inaugural address, and particuly his utterances on "the moral issues fore the nation and his declaration as to observance of law." And there are yet er things the church federation is doing saying. In an open letter on the first e of the "Bulletin," addressed to the tors of Chicago churches, Dean Shailer thews, president of the federation, says: "Chicago needs a moral revolution. As a city we are laughed at throughout the country. . . . It is bad enough to be told that business is avoiding the city, but it is vastly worse to feel that a decent reputation is also leaving us. The churches cannot stand idle in the midst of the city's shame. We know perfectly well where the trouble lies and, as Christian citizens, we ought to see that the source of the trouble is removed. . . . There are times when the Christian church needs to emulate the Christ who did not come to send peace to the world but a sword. And that hour has struck for the forces of religion, morality, and ordinary decency in the city of Chicago."

* * *

Mercer, Pa., Churches Divided By Civil War Now United

During the civil war the Presbyterian church of Mercer, Pa., divided into two congregations, First Presbyterian and

And So Forth

Vincent Massey, Canadian minister to the United States, was a recent visitor to Chicago, speaking before the English-Speaking union at the Blackstone hotel. . . . Another welcome and helpful visitor was Dr. Charles E. Jefferson, pastor of Broadway Tabernacle, New York. He was kept very busy during his week in our city, preaching at the University of Chicago religious service and in the Fourth Presbyterian church, speaking before the Sunday Evening club, the union ministers' meeting, the daily chapel at the divinity school of the university, and several luncheons and dinners. His presence was an inspiration and delight. . . . The divinity school of the University of Chicago announces lectures during the spring quarter by Prof. Adolf Deissman of the University of Berlin, April 8; Prof. J. Y. Simpson, of Hebrew Union college, May 6, 7, 8, 9, and Dean Willard L. Sperry, of Harvard university, May 7 and 8.

CHARLES T. HOLMAN.

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Central Presbyterian churches. After 68 years of separation, the congregation of Central church recently voted unanimously to ratify a plan adopted by First church to form an organic union of the two churches. The new organization is to be called the Presbyterian church of Mercer. Rev. O. H. L. Mason, pastor of Central, reports that the formal merger will take place after the action of the two churches has been approved by the presbytery, which he says, is a mere matter of form.

Successor to Robert M. Hopkins Selected

Roy G. Ross, former young people's superintendent of the United Christian Missionary society of the Disciples, has been unanimously selected to succeed Robert M. Hopkins as secretary and head of the religious education department of the United society. Mr. Hopkins was appointed last summer as secretary for North America of the World's Sunday school association. Since his retirement from the Disciples leadership Mr. Ross has been serving as acting secretary.

London Spectator Publishes Notable Papers on Religion

Announcing an unusual series of articles by famous religious thinkers for current publication, the Spectator, of London, laments "an extraordinary ignorance of the true credentials with which traditional Christianity of the best and deepest type faces the modern world." These articles, it is believed, will bring light. The following writers are contributing articles during the current months, which will set forth "the present position of Christian thought": the Archbishop of York, Prof. Albert Cock, Canon Raven, Principal Garvie, Prof. Cuthbert Turner, Dr. Gordon Selwyn, Dr. F. R. Barry, the Dean of Winchester, Miss Evelyn Underhill, Abbé Bremond, Canon Quick, Father M. C. D'Arcy, Prof. Arseniew and Canon Woods.

New "Church of the Strangers" Opened

The Church of the Strangers, New York, is now in its new quarters on West 57th street, where it occupies four stories in a 16-story apartment house. Rev. Paul M. Spencer is both pastor of the church and manager of the apartment section. The work of the church is supported by revenues from the apartments.

Birmingham, Mich., Baptist Church Dedicated

The new building of First Baptist church, Birmingham, Mich., of which Rev. David L. Woodward is pastor, was dedicated the week of March 10. On Community night Rev. Chester B. Emerson, of Detroit, delivered the sermon and on Interdenominational night, Rev. Edgar D. Jones of Detroit. Dr. W. G. Spencer, president of Hillsdale college, spoke on "Three Philosophies of Life," at the evening service of Dedication Sunday.

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Dynasty, by Clarence Budington Kelland. Harper. $2.00.
While Peter Sleeps, by E. Boyd Barrett. Ives Washburn, $3.00.
Memories of the Old Emigrant Days in Kansas, 1862-1865, by Mrs. Orpen. Harpers, $3.50.
The Missionary Education of Primary Children, by Wilhelmina Stooker. Missionary Education Movement, $1.00.
God in the Modern World, a Symposium. E. P. Dutton, $2.50.
The Unknown Sanctuary, by Aime Palliere. Bloch Pub. Co.
Devotional Passages from the Hindu Bible, by Dhan Gopal Mukerji. E. P. Dutton, $2.00.
The Litany of Washington Street, by Vachel Lindsay. Mamillan, $3.00.
Man in the Making, by Strother A. Campbell. Badger, $2.50.
Italy Before the Romans, by David Randall-MacIver. Oxford University Press, $2.00.
The Road, a Novel, by Andre Chamson. Scribners, $2.00.
An Outline of Abnormal Psychology, edited by Gardner Murphy. Modern Library, $.95.
The Brothers Karamazov, by Fyodor Dostoyevsky. Translated by Constance Garnett. Modern Library, $.95.
Parents and the Pre-School Child, by William Blatz and Helen Bott. Morrow, $3.00.
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